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EXTRACTS FROM THE JOURNAL OF MR.
RAMSEY.

Various missionary employments.

Jan. 1, 1833. I spent the forenoon of this day in study: in the afternoon attended the meeting for the teachers of our schools at the chapel, and heard them read the 27th chapter of Genesis, which I endeavored to explain to them as well as my knowledge of the language would permit. As my knowledge of the language of the people increases, my sphere of usefulness also increases. Miracles have ceased, but I often think, what a blessed thing it would be if the gift of tongues had remained. But God seeth not as man seeth. It is right. But if a missionary could enter the field of his labors here, without having to spend so much time and strength in the mere learning of the language, much, very much more good would be done. To use a foreign language with ease is a serious work. I have not yet heard a foreigner speak the Mahratta language without his speech betraying him and showing clearly that it is not his native tongue. Blunders in the grammatical construction of sentences, in the tones of voice, and in accent, must have an unhappy effect upon the ear of a prejudiced Hindoo, especially when the subject is the religion of Jesus Christ. Still it is matter of rejoicing that power to convince the sinner lies not in elegance of diction, but in God alone.

Two natives called upon me to-day soliciting employment as teachers. As we have no desire to employ any more heathen teachers than is absolutely necessary, they were dismissed. If we

could find Christian teachers, our schools might, and no doubt would, be greatly increased. There is no difficulty in procuring teachers, such as they are. The defect is in the *quality*, not the *quantity*.

2. Spent the day in study. The weekly prayer-meeting was held at our house this evening. I addressed the people from Luke xxiv, 13. The Rev. R. S. Hardy, a Wesleyan missionary from Ceylon, was present, and took part with us in the exercises of the evening.

Mr. Hardy has been in Ceylon six years, and is now on his way to England. He intends going up the Red sea, in the steamer, to Suez; thence by land to Memphis; thence to Alexandria, Jerusalem, Greece, Malta, &c., to England. Mr. H. is a single man. In the course of conversation he mentioned that their society required their missionaries to be in the service four years before they have the liberty of marrying; and that after a service of six years they have the privilege of returning home if they wish, the society defraying £50 of the expense. In case of sickness, however, the society defray the whole expenses of the voyage. He expects to return to Ceylon, should his life be spared, at the expiration of two years.

3. Spent the forenoon in study. In the evening went out into the town among the natives, and gave away some tracts.

4. Spent the most of the day in study. In the evening Mrs. R. and I went to Mezagon where I have a regular weekly meeting. Preached to the people from Psalms iv. 3. "But know that the Lord hath set apart him that is godly for himself."

5. Visited the two Philadelphia schools with Mrs. R. One we found in good order, and the other in confusion through

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the negligence of the teacher. We threatened to dismiss him, and appoint another in his place, if he did not do better. One of our greatest trials in regard to the schools in this part of India, arises from the unfaithfulness of the teachers. A few do well; but as a general thing, they take but little interest in their work. They undertake the work of teaching, not with the view of benefitting the children under their care, and of thus raising their degraded race to a level with those who are enlightened by divine truth, but merely as they say—for their belly, i. e. to obtain a living. May the time soon come when the teachers will take an interest in the moral and spiritual improvement of the people, and not be influenced, as now, merely by the love of money.

A meeting was held this evening preparatory to the communion. We have none to add to our numbers from among the people around us who are living in sin. We would that it were otherwise with us.

6. Mr. Stone preached this morning, and I at night. The sacrament of the Lord's supper was then dispensed. But few communed with us. Our communion with the Savior was not, however, any the less sweet. These seasons are to us striking emblems of the society of heaven. Around the communion table sat those who have been redeemed from among the people of Europe, Asia, and America, and who are now of different denominations in the church of Christ. Our brother Hardy addressed the communicants. "Behold how good and how pleasant it is for brethren to dwell together in unity."

7. Our monthly prayer-meeting was held this evening. It is delightful to know that we, here in a heathen land, are remembered in the prayers of God's people, especially on this day; and that on the first Monday of each month, many, very many, humble and fervent prayers ascend to God for the salvation of a sinful world, and for those who labor among the heathen. And it is peculiarly so, to think that the Bombay mission is not forgotten before God. Oh, may these prayers be speedily answered with blessings on those who offer them, on the heathen, and on us who labor among them.

Mr. Hardy gave us an interesting account of the state of their missions in Ceylon. The Lord truly is doing great things for his church in Ceylon. In the account, I was struck with the great dif-

ference that exists between the people of Ceylon and those of Bombay, as to their prejudices. In the employment of teachers for their schools, the missionaries with whom Mr. H. has been associated take none who do not publicly renounce all their idolatrous practices; and on these conditions, they can procure as many as they need. If this were made a condition in Bombay at present, we could not procure a single one from among the heathen. Caste has, with them, but little hold upon the people; here it exists in all its force. Yet God is able to break it down in this island, as well as in that; and for this we daily pray.

9. Had a conversation with some Hindoos to-day. They said that they thought my religion was good for me, and theirs for them. The fact is, they do not think much about it, nor do they wish to do so. They are too indolent to think much about any thing, except what they shall eat, what they shall drink, and wherewithal they shall be clothed.

March 1. Had a conversation to-day with an intelligent Hindoo. In the course of the conversation, the subject of eclipses was introduced. He said, that a certain demon every year makes an attempt to swallow the sun and the moon, and that this is the cause of the eclipses of the sun and moon. I endeavored to tell him the truth on this subject. But in reply, he said that that was my way for accounting for the phenomenon, and that the way he had mentioned was the one believed by the Hindoos to be true. To reason with a man on a subject of this kind is utterly vain.

2. In visiting the two Philadelphia schools this morning with Mrs. R., we found all things in good order in both of the schools; and all the children had their lessons well, a thing which does not always occur.

Read in the Bhagurvut, one of the Hindoo sacred books, with my pundit, to-day. He seems quite at home in reading this work, and takes great pains to explain it to me. In reading it, I have been struck with the resemblance many of its parts bear to the Scripture history. It does seem to me that the writer, whoever he may have been, had some knowledge of the word of God. The Koran shows clearly from whence its stories have been taken. And the allusions to Scripture facts, as it appears to me, show that this work is much more modern than many are willing to believe. I doubt not but it will yet appear, that the history

of Krishnoo is only a fabrication by the Hindoos, to oppose the doctrine of Christ. Mr. Berkley, in his work on the Hindoo astronomy, advocates this opinion. It is, however, a matter of little consequence to know *when* this false religion took its rise; the great thing is, to get it rooted out of the world.

This evening I walked out among the natives, taking with me a variety of tracts in different languages, so that I might be able to give some away to different classes of people. After walking for some time, I stopped at the shop of a googuratee man, and began a conversation with him on the subject of religion. Others soon collected. Several Mussulmen drew near, and listened to what was said. One who understood Mahratta interpreted for me into Hindooostanee. All were attentive and silent, except one, who seemed desirous to prevent the others from hearing, as he had no disposition to hear himself. I gave a number of tracts to the Mussulmen. They took them cheerfully, and were desirous especially to have the one lately published, a translation of part of Grotius on the subject of Mohammedanism. Many of them asked me for copies of the gospels; but as I had none with me, I told them to call at my dwelling, and they should be supplied. This class of people is too much neglected by missionaries. It would be well, I think, to have one missionary to labor especially among them. Hitherto all our missionaries have confined their labors to the Mahratta people, and have labored only occasionally among the Hindooostanee people, and among the followers of the false prophet.

A Hindoo Festival.

5. Spent this day in study. In the evening attended our weekly prayer-meeting at Mr. Stone's. The meeting was well attended, and I hope was profitable to all. As the *Shimga*—holy days—still continue in all their noise and filthiness, all is noise and confusion out of doors. What a striking contrast the worship of the true God, conducted in Christian simplicity, presents, to the empty, noisy, heartless worship of the heathen. One could hardly believe that immortal beings could be so foolish in their worship as these heathen are. But so it is. The god of this world has blinded their minds, so that they should not perceive the glorious light of the gospel of the Son of God.

The *Shimga*, or *Holee*, festival is distinguished for three remarkable obser-

vances. The first, is that of dyeing the garments of a reddish hue, whence it takes the name of *Shimga*, or the feast of color. The second, the burning of a fire before the door, whence the term *Holee*, or bonfire. The last, which is solemnly enjoined as a religious observance, is that of clapping the hand against the mouth, and shouting impure words. The following is the account taken from one of the *Poorans*.

Dhonda, a giantess of great piety, but who, like many other devotees, masked under that piety the most insatiable ambition, had, by many years devotion to Brahma, obtained the promise that no one but Vishnoo should have power to take away her life. No sooner was her life thus insured, than she commenced a pell-mell attack upon the gods, and swallowed them all, save Vishnoo. To Vishnoo, the imprisoned gods made their supplication, and prayed for deliverance. Vishnoo, finding every means he made use of to persuade Dhonda to release the gods proved ineffectual, resolved to use the strength of his arm instead of the force of reason. So, catching Dhonda by the feet, he tore her in twain. Forth flew the emancipated gods; and having collected the trees of a few forests, they kindled a fire, roasted her body, having stained their garments with her blood; and danced around the fire, shouting the unhallowed name of their prison.

There is a striking resemblance between the celebration of this festival and the satunalia and the feast of Ceres among the Romans. The giantess Dhonda represents *Terra*, (the earth) who warred against the gods. She is the earth imprisoning the products of nature in her womb. Vishnoo, rending her body asunder and liberating the gods, is Saturn tearing the earth with a plough. The fire may represent the Solar heat which ripens the harvest. The sprinkling of the garments with a red colored paint, may refer to the covering the earth in spring with various colored flowers, &c. &c. The Hindoo ceremonies are evidently borrowed from the Greeks and Romans; and it is well known that theirs were borrowed from the Egyptians and Phoenicians, and finally from the Scriptures, and Jewish rites; mangled, however, and perverted, by the fancy of their respective poets and priests, in such a manner that the resemblance to the original can scarcely be perceived. When man leaves the true light, into what gross darkness is he involved!

The Hindoo puts implicit faith in all these legends, and believes them as firmly as the Christian believes in the miracles of Christ. On these occasions, one would think that the whole Hindoo people had gone mad. Boys, streaked like tigers, jumping about on all fours, are to be seen here and there, surrounded by men and other boys beating tom-toms and shouting aloud. In another place, others are engaged in a sham-fight. In another, others still in a mock funeral. Others, with the stolen or borrowed boots and old clothes of a Sabil (Englishman), may be seen in the crowd around them, giving their orders to their servants pro tem, and calling out to one for *brandy-paunee*, to another for segars, scolding another, &c. &c. There, a boy stands with a syringe, playing the colored water upon the white garments of the passers by. And there goes a poor woe-begone horse, without bridle or saddle; and on his back two or more long-legged, raw-boned and naked riders, followed by dozens of others, who are to ride in their turn, but in the mean time are engaged in whipping the poor animal along with its useless burden. While every where are to be seen old men, who, forgetting that they have reached the grave's mouth, are following the nimble youth at humble distance in all their revelry and folly, jumping and shouting profane words. Oh the abominations of heathenism.

A tour in the country. Interview with a Parsee.

April 18. This morning, in company with the Rev. Mr. Wilson, of the Scottish Missionary Society, and a Parsee, (the editor of the Hurkam and Wurtuman a Googurattie and English paper in the fort), I left Bombay for *Wuzurabod*. Having a large supply of tracts and portions of the Scriptures, we proceeded first to Randora, where we remained till after dinner. In the evening we reached Veax, a small village near Tannah, where we lodged in a bungalow, built by a wealthy Parsee, Roostumjee, who resides in the place for the benefit of travellers. In the morning we called upon Roostumjee, and had a long conversation with him on various subjects, principally, however, on the subject of religion. We found him to be intelligent and shrewd, but opposed to religion of all kinds (his own included), except so far as it seemed to chime with his notions of things. His views of religion are *deistical*. He denies their own sacred books,

and says that they were made by man, and that God had nothing to do in the dictating of what they contain; and in this he is right. But he denied also that God had ever given a revelation of his will to man. He has no faith in the Parsee religion, but still, through custom or fear, conforms to their foolish practices. He observed that he could not see the necessity of praying to God every day, and thanking him again and again for the favors received. Once, he thought, was quite sufficient. He was reminded that the mercies of God are repeatedly, every day, conferred upon him, and that he was thereby called on for repeated acts of praise. 'Oh yes,' said he, correcting himself, 'every morning I pray to God, and that is enough.' 'And what do you pray for?' it was asked. 'I pray this way,' said he. 'Oh God, just be as good to me to-day as you were yesterday, and then I shall be glad.' That is all. 'Is not that enough?' He was then told the true way to worship God, and also the necessity of doing it aright. He asked us how many persons had become Christians in Bombay, or as he expressed it, how many Christians we had made. He was told that none but God can make people Christians, and that we hope there are ten or twelve in Bombay, and a great many at other missionary stations in India. He thought it was a poor work, and we had better quit the Padra business, and go home, saying, 'You cannot make the Hindoos Christians. They are all hypocrites.' We told him that God commands us to preach the gospel to the people, and we must obey, and He will ere long convince the people of their sins.

A Mohammedan Fakir or Saint.

Rev. Mr. Wilson being unexpectedly called to return to Bombay, the Parsee and I were left to prosecute the tour. After dinner of this day (19th) we left Veax, and reached Buondy, about sixteen miles distant. I slept in the verandah of an old Mussulman mosque, and although somewhat exposed, slept soundly. The attendants who were with us, were strewed on the floor all about. This mosque has been standing for more than one hundred and twenty years, but is now, in consequence of the poverty of the people, going to decay. In the inner apartment are four tombs, of a saint, and of three of his descendants. Here the Mussulmen in Buondy resort to pray. A Fakir, or Mussulman saint, lives here,

and as he is a physician for the body as well as for their souls, according to their faith, many come to him. He is, without exception, the most intelligent Fakir I have ever seen. As a general thing, the Fakirs are a set of lazy, ignorant drones, who have assumed the dress and habits of a Fakir through sheer hypocrisy and laziness. While I remained in the mosque, I had much conversation with him on various topics; and as he was, at that time, engaged in preparing a quantity of pills, according to the mode of practice recommended in the books of medicine which lay before him, for the purpose of curing a young female in the village of madness, we fell on the subject of demoniacal possessions. He is a believer in the influence of demons upon the minds of the people; and also believes in the potency of his remedy to cast them out. I asked him how he knew the girl was possessed of an evil spirit, and thus became mad. He said that her looks, and her manner of talking, convinced him that she was possessed. 'Have you cured many persons?' I asked. 'No,' he replied, 'because the medicine is dear, and nobody has been willing heretofore to incur the expense.' The father of the girl in question, however, had resolved to try the remedy. 'But how do you know that your remedy will prove effectual?' I continued. 'I gave her some other medicine, and that gave her ease, and I am confident that this which I am now preparing will cure her in twenty days, perhaps less, perhaps more; but in a month, no doubt.' I asked him if he would give me a copy of the prescription. He replied, that he would with pleasure; which he did. This prescription he wrote in Hindooostanee. It contains a great variety of articles in certain proportions. Among the articles are the filings of gold and silver, and diamonds, &c., a small portion of honey, cloves, and a great variety of spices. These are to be made into small pills, and given, according to the symptoms of the case, from five to fifteen pills per day. I told him that Jesus Christ cast devils out of people, but I did not know that any one now had power to cure madness arising from that cause. He acknowledged that Jesus was a true prophet, and that all he said and did was good; but as the medicine he was about to prescribe had been tried by others, and found to succeed, he had no doubt of its success in the present case. When I inquired the price of the medicine, he said, 'That depended on circumstances,

the quantity used, the recovery of the patient, &c.'

On the subject of his own salvation, he, like the other Mussulmen, does not wish to depend upon Christ for it. His prayers, and fasts, and the mercy of God, will, he judges, accomplish the work, without the aid of Christ.

A Hindoo temple and festival.

20. After a wearisome travel of fourteen miles, we, this morning, reached Wuzurabae. This is a famous place among the Hindoos. The legend is, that a female, on a certain time, destroyed at this place seven millions of evil spirits, who had been employed in tormenting people for many years; and in consequence of this, the people erected a temple to her honor, and here yearly great crowds assemble to pay their devotions. When we arrived, we found several thousands of people collected. A great many Parsees had come, for the purpose of pleasure, and to spend their money; and some had come to get money. Mussulmen had come, to sell toys, &c.; Yogees, to beg; Brahmins, to be feasted; and the poor ignorant Hindoos, to worship a stone, pay away their money, and go home faint and weary, and puffed up with their own self-righteousness.

I distributed a few tracts to-day, and conversed with a few people. At night, I slept under a tree, while all around was noise and confusion. Such scenes as were acted by Israel when they "sat down to eat and to drink, and rose up to play," are exhibited at this place every day during the continuance of the festival.

21. This morning, after breakfast, I went into the bazaar, and took my stand in the verandah of a Hindoo temple; and for five hours, I was busily employed in speaking with the people, and giving tracts to those who could read. I was gratified to find that so many could read. Many seemed thankful for the tracts given them; and only one person, that I saw, treated me, and the whole subject of my labors, with contempt. This person asked a tract, and, after a short conversation with him, I handed him one to read. Finding he could read well, I gave it to him. He turned away, and when his face was hid, tore it in pieces, threw it over the heads of the Hindoos in my face, and ran off. When the others saw it, they expressed their indignation at such conduct. I gave away nearly all

the tracts I had with me. The heat to-day was greater than I have ever felt in India, the thermometer standing at 114 degrees in the shade. Indeed the hot air which blew, seemed like the steam issuing from the mouth of a heated furnace. My eyes smarted with pain, in consequence of the heat and glare of the sun.

The effect of the heat upon me was such, that I felt it prudent to hasten away as soon as practicable. Accordingly, the next morning, at two o'clock, I left Wuzurabae for Bombay, intending to talk to those I should find on the way, and to distribute the remainder of the tracts I had with me. Before I reached Bombay, I distributed all the tracts and testaments I had taken with me.

The Parsee who accompanied me in this tour was a very pleasant companion. He has lost all faith in his own religion; and, when unobserved by his Parsee brethren, he eat with me, a thing not to be tolerated by the Parsees. I asked him why he did not openly renounce his religion, and embrace Christianity, which he acknowledged is better. He candidly told me he was at present afraid of his people; but if another should join him, he would do so. His eating with a Christian is a breach of his caste-rules. One day, after eating, he said to me, 'You Christians make short prayers both before and after eating; we Parsees have short ones before eating and very long ones after it.' 'Why is this?' said I. 'Why, before eating, the Parsees think they have got what they want before them, and so just thank God for it, and begin to eat; but after eating, then they pray that for the next time they may have as much rice and curry, &c. &c. (mentioning all the dishes) as they have just had before them.' How true it is, that, 'What shall we eat, and what shall we drink, and wherewithal shall we be clothed?' is the great inquiry among the heathen? May the time come when they shall inquire, What shall we do to be saved.

May 25. For several days past we have been suffering with the heat, the thermometer standing at 89 and 90 degrees in the coolest place in our house. The cholera is sweeping into the grave numbers of the natives, both Hindoos and Parsees, and a few Europeans have also fallen victims to its power. Notwithstanding all these calls, the people are slow to learn righteousness. The Hindoo in his distress, only breaks a few more cocoa-nuts, and makes a few more

offerings to his idols, to preserve him, but looks not to Him who has power to save from death and hell.

Inquirers.

To-day a brahmin, Vishnoo, called on me. He professes to be fully convinced of the truth of Christianity, and so far as I can judge, the man seems to be sincere. He is, however, afraid to profess faith in Christ openly, for fear of his father's wrath. Time will tell what his real feelings are.

Bappoo, of Panwell, was here a few days ago. But he is still undecided, although he has cast away his idols, and has not worshipped them for more than three years. It is hard to tell how much wrong feeling lurks in the hearts of these natives, under the pretence of being serious.

While at Wuzurabae, a Parsee told me that he had heard that we gave 500 rs. to every one who joined us. I told him it was false. He still insisted that it was true; and said that if I would give him a thousand rupees, he would turn Christian. I told him that he would not be worth having as a Christian, if he turned from his own people for the love of money, and that I would not give him a pice to become a Christian. Such kind of people God would certainly curse, although they might for a time deceive us. Covetousness has a deep hold on the heart of a native in India, whether a Parsee, Mussulman, or Hindoo, but especially the last. But if the ungodly Corinthians were not beyond the reach of divine grace, neither are these. May the Lord have mercy on them.

Greece.

EXTRACTS FROM THE JOURNAL OF MR. RIGGS AT ATHENS.

May 3, 1833. My lesson in the catechism to-day had respect to the divinity of our Savior. The members of the class are all young, none of them I should think over twelve years of age. Yet they had heard the divinity of Christ denied, and seemed interested in the proofs which I presented, reading some of the plainest passages from the New Testament on the subject.

I am in the habit of asking the questions in a familiar way, and of asking other questions besides those found in the book. When I came to the question,

"How many Gods are there?" they forgot the answer they had learned, and several replied at once "Three," some adding, "The Father, the Son, and the Holy Ghost." They asked many questions, but at length appeared satisfied with the view of the subject which I presented, enforcing it in every part by direct evidence from the New Testament.

6. Class in the catechism more than usually interesting. One new scholar joined it. I asked them whether they did not think that God could have made all things in a moment, as well as in six days. "Yes," was the answer. Can you think why he employed six days in this work? I was pleased with their reply, "He did so, as an example to us to work six days, and to rest on the Sabbath." Their views of the manner in which the Lord's day should be kept, have very much changed since they entered the school. Among the people generally, it is regarded simply as a holiday, inferior to some of the feast days.*

28. In company with Mr. King, visited Marousi and Cephisia, two small villages northwest of Athens, the former about eight miles distant, the latter nine. We arrived at Marousi about noon, and spent a couple of hours there. We conversed with the priest in regard to the duty of instructing the people in the gospel. He made the common apology, that he was ignorant, said he could not preach. He said that the last Sabbath a priest from the Morea came there and preached to the people. He stated that very few ordinarily attended church, generally not more than four or five. They have no school. The priest said that some time ago he took several boys, at his own house, to teach them the elementary branches; (*viz. reading*, or rather cantilating the psalter and other church books, all of which are in Ancient Greek; and sometimes *writing*.) Having kept them for several months, and receiving no compensation, he was compelled to dismiss them, and to occupy himself with some employment by which he might support his family. He showed me several tracts, which Mr. King gave him a year ago, which he assured us he often read. This we had some reason to doubt. Mr. King, however, gave him a copy of the ten commandments, and one

or two other tracts. The priest said he thought there might be four or five men who could read, and not more. To one of these few we gave several tracts.

Cephisia, on a small elevation at the foot of mount Pentelicus, and near the source of the river Cephissus, is a lovely place. Indeed all the country through which we rode, after passing three or four miles from the city, was delightful. We were almost constantly passing fields of wheat and barley, nearly ready for the sickle, and vineyards and olive yards clothed with the refreshing verdure of the season, interspersed with fig, promegranite, apple, pear, and peach trees. Cephisia has no school.

June 8. Walked out with Mrs. R., towards evening, on the north side of the city. On our return we passed near an ancient column, which is now (for what reason I am unable to ascertain,) an object of religious veneration. It stands entirely alone, just within the northern wall of the city. A woman, who was walking before us, crossed herself and bowed several times on passing it, as I am informed the Greeks generally do. As we approached, we saw another woman at the foot of the column, engaged in arranging some tiles, and accompanied by three girls. Before we came up, she had finished her work, bowed and crossed herself several times, and gone away. She was soon followed by the oldest of the children, who followed her example, and after a few moments by the other two, who also bowed and crossed themselves as well as they could. It was truly affecting to observe the youngest, who might be four years old, trying to imitate the superstitious ceremonies of her elders at that tender age, and pointing her fingers irregularly over her forehead and breast, not knowing how to cross herself according to the custom. We then came up, and observed that the tiles were placed there to protect from the wind some incense which was burning at the foot of the column. We felt some curiosity to inquire how a column, which doubtless anciently belonged to some heathen edifice, has been rendered sacred in the regard of those who call themselves Christians. We could only ascertain that it was called by the name of St. John. Perhaps it is in consequence of some miracle supposed to have been performed by that saint, or on the festival which bears his name. Such sacred places are said to be very numerous in Smyrna.

* We were not long since conversing with a very respectable man, in regard to some pecuniary matters. Not having time to finish them, we proposed to resume them the following day. As this happened to be a great feast-day, the individual made conscientious objections, and proposed instead the following *Sunday*!

19. In my lesson at the Sabbath school to-day, was contained the history of Moses at the time when the Lord appeared to him in the burning bush. The oriental custom of uncovering the feet on entering a parlor, is I believe universal among the Turks, and those Greeks who have not adopted European customs. It is at least so common and so well known among the latter, that it was only necessary to allude to it in explaining, "Put off the shoes from thy feet, for the place where thou standest is holy ground."

During most of the day we had heavy showers of rain, with thunder and lightning. The weather is very unusual this summer, and excites the remarks of all. The first two days of this month were uncomfortably cold. Rain, also, which we now have almost every week, is said to be extremely rare in ordinary seasons during this part of the year.

July 6. In a walk this morning passed by several of the threshing-floors just without the wall of the city. The grain is usually trodden out by horses. The sheaves are set in order around a post in the centre of the floor obliquely, the heads inclining inwards, so that the grain all appears on the surface about two feet from the ground. From two to six horses abreast, and sometimes more, are then driven round, commencing at the outside, until, by the winding up of the cord by which they are attached to the post in the centre, they are drawn in. They are then allowed to feed a few moments on the grain which they are treading out; after which they return, the horses being changed so as to equalize their labor. They now not only unwind their cord, but continue in motion until it is wound up in the opposite direction. Then they are permitted to rest and feed, after which they are changed as before. Another method sometimes employed, but which is not so highly approved, is by driving several yoke of oxen across the floor in various directions, with a kind of sledge, set underneath with sharp irons.—Either of these methods cuts the straw so fine, that it is not wonderful that the Greeks should employ the same word to designate straw and chaff.

EXTRACTS FROM RECENT LAWS OF THE GREEK GOVERNMENT.

THE following extracts from laws proclaimed by the new government in the summer of last year, will be deemed important in the relig-

ious history of Greece. It is to be hoped they will be so construed by the tribunals and the executive, as not to embarrass the benevolent efforts of the friends of a people so recently oppressed and afflicted by Mohammedan intolerance. The precise intention of them can be understood, at this distance, only by observing the manner of their execution. It is proper to say that they were before the Committee when it was determined to send, with the leave of Providence, a new missionary to Greece. See p. 73.

Having taken into consideration the proposal for a proclamation of the independence of the Greek church, and for the establishment of a permanent council, unanimously made by the metropolitans, archbishops, and bishops of our realm here assembled; and having heard the opinions of our ministerial council, we have determined and do order, as follows.

Art. 1. The orthodox eastern apostolical church of the kingdom of Greece, in spiritual things acknowledging no other head than the Founder of the Christian faith, our Lord and Savior Jesus Christ, but in respect to government, having for its chief the king of Greece, is free and independent of every other power; at the same time preserving unadulterated the unity of the faith, in respect to the doctrines hitherto professed by all the orthodox eastern churches.

2. The highest ecclesiastical authority is vested, under the control of the king, in a permanent council, bearing the name, "Holy Council of the kingdom of Greece."

The king appoints, by an order for that purpose, the department of state which will sustain the executive power in regard to the matters of this judiciary, and under which, in this respect, the council will act. This council will hold its sessions in the metropolis of the kingdom, and will have a private seal, engraved with a cross, precisely the same with that in the middle of the insignia of the realm, and bearing the inscription, "Holy Council of the kingdom of Greece."

3. The council shall consist of five members, one of whom shall be president, and at least two counsellors; the other two members may likewise be counsellors; but the government may, if they judge it proper, appoint, instead of these, one or two counsellors; beside

these, the government may appoint one or two supplementary counsellors or confessors, which supplementary members will be entitled to a seat in the council only in case of the absence or indisposition of an acting member.—All these are appointed by government.

The president and counsellors shall be selected only from metropolitans, archbishops and bishops; the confessors from priests and monks.

A new choice shall be made annually; but the existing members may be re-appointed. Each of the acting counsellors and confessors shall receive, beside the stipend of his particular station in the church, an additional compensation during the continuance of his duties as a member of the council.

6. With the council there will be present a royal commissioner, who, as well as the secretary of the council, shall be appointed by the king. The subordinate officers in the secretary's department are appointed immediately by the council, and confirmed by the government.

7. The royal commissioner will attend all the meetings of the council, and represent at it the government. Every thing done in his absence shall be invalid.

He has also the right, by order of any officer of government, or in virtue of his own station, to submit propositions to the council, which propositions the council will immediately take into consideration, and concerning which it will decide as it shall judge proper.

9. In respect to all matters within the church, the council will act independently of any secular power. Since, however, the supreme government of the kingdom has an authoritative supervision of all acts, occurrences, and relations, taking place and existing within the realm, government has the right to take cognizance of all matters under the consideration of the council; and consequently, before seeking the approbation of government, the council cannot publish or enforce any of its decisions; and in the preamble of the public announcement, in publishing any such decision, it shall always be set forth, that the approbation of government has been sought and obtained.

10. In internal affairs of the church are included, as is more minutely defined in Acts 11, 12 and 17;

(a.) Doctrinal instruction;
(b.) The manner and performance of worship;

(c.) The performance of the duties of each order of the clergy;
(d.) The religious instruction of the people;

(e.) The discipline of the church;
(f.) The examination and ordination of the clergy;

(g.) The consecration of places of worship, and of things consecrated with worship;

(h.) Jurisdiction in matters strictly ecclesiastical; e. g. in matters of conscience, in respect to the performance of religious, or ecclesiastical duties, according to the dogmas, the doctrinal books, and the regulations of the church founded upon them.

11. The council will watch over the diligent preservation of the doctrines professed by the eastern church, and especially over the contents of books designed for the use of youth, and of the clergy, and treating of religious subjects: and whenever it shall be positively assured that any man whatever is endeavoring to disturb the church of the kingdom, by false doctrine, by proselytizing, or by any other means, it shall call upon the secular power to apply a remedy to the evil according to the civil laws.

12. The council will also watch over the strict observance of ecclesiastical rules and customs, the well ordering of the churches, the proper arrangement of sacred rites and public worship generally; it will give orders for whatever it shall judge calculated to promote the good order and improvement of the clergy; and will take care that those in holy orders do not engage, (contrary to express prohibitory statutes, both civil and ecclesiastical,) in political affairs, nor have the least participation therein.

13. All matters relating to the church, which however do not concern doctrines, but which, without being strictly secular, have notwithstanding some relation to the state and to the secular interests of the inhabitants, belong indeed to the province of the holy council, yet, without the particular consent and co-operation of the secular power, the council cannot alone pass any order in respect to them.

The supreme authority of the realm has indeed the prerogative not only of demanding, as a preliminary, that it may be satisfied concerning all such matters, but also by special orders to prohibit whatever in them may become injurious to the public welfare.

14. Such subjects of a mixed character, besides others, are particularly the following:

(a.) Regulation concerning external worship, concerning the time, place, number, &c. of the services;

(b.) The establishment, dissolution, or limitation of monastic institutions;

(c.) The appointment, diminution, or abolition of the celebrations, ceremonies, processions, feast-days, &c. so far as respects the unessential part of worship;

(d.) Appointments to ecclesiastical stations, and the permission of the ordination of presbyters and deacons;

(e.) Assigning the limits of the different ecclesiastical authorities;

(f.) Orders concerning institutions for the education, support, or punishment of the clergy.

(g.) Sanitary regulations, so far as they relate at the same time to ecclesiastical institutions;

(h.) Extraordinary ecclesiastical rites, especially when it is proposed that they should be performed on ordinary days of labor out of the churches;

(i.) Canons respecting marriage, except in what relates to the civil contract.

15. Ordinances relating to subjects of a mixed nature, being passed by the council, and confirmed by government, have the force of laws, and as such will be published in the government Gazette.

17. In matters strictly ecclesiastical the council has supreme jurisdiction over all the clergy.

In secular matters, the clergy are subject to the civil laws, and to the secular tribunals, civil and criminal.

18. Matters which must be considered as political, judged according to the civil laws, and directed by the secular power alone, are:—

(a.) Contracts, wills, and other civil acts of the clergy;

(b.) The regulation of moveable and immoveable property, revenues, usufructs, and other rights of churches, monasteries, and individuals of the clergy;

(c.) Ordinances and decisions concerning all political acts of the clergy, viz. such as may be considered as transgressions of civil orders, or as political crimes or misdemeanors.

(d.) Laws respecting marriage, so far as relates to the civil contract and its consequences.

(e.) Regulations for keeping records of births, deaths and marriages, such records being viewed as documents exhibiting the political condition of the country, and concerning the order and validity of the records which the priests of the churches will keep, and of all cer-

tificates relating to their ordinary functions;

(f.) General arrangements concerning the obligation of building and repairing churches and other buildings for ecclesiastical purposes.

19. With foreign powers, civil or ecclesiastical, neither the council nor any individual of the clergy can hold correspondence, or have any immediate relation. All such correspondence takes place through the proper department of state.

20. The ecclesiastical power, while it does not transgress its proper limits, has a right to the protection of the civil power. It is therefore the duty of all civil rulers, whenever it shall appear that the rights of the ecclesiastical power are infringed, to protect and defend it, according to its request.

21. On the other hand, every Greek who considers himself injured by the ecclesiastical authority, contrary to existing regulations, has the same right to appeal to the royal protection.

Syria.

EXTRACTS OF COMMUNICATIONS FROM MR. THOMSON.

Visit to Jerusalem.

THE letter, from which the following extracts are taken, is dated Beyroot, May 11, 1833. A more particular account of the circuit performed by Mr. Thomson, in the early part of last year, through the more interesting parts of the holy land, will probably be received before long.

In company with Mr. Nicolayson, missionary from the London Jews' Society, and Mr. Hardy, Wesleyan missionary from Ceylon, now on his return to England, I left Beyroot on the 30th of March, and after an absence of nearly six weeks returned to it again on the third instant. We visited Saide, Soor, Acra, Hhayfa, Tantoura, Jaffa, and Roumla, on our way to Jerusalem, besides the ruins of Cæsarea, and many other places whose very names remain yet to be ascertained. We went down with the pilgrims to Jericho and the Jordan; and, in company with several English travellers who had a guard from the governor of Jerusalem, visited the Dead sea, whose bitter waters sleep over the guilty cities of the plain. And after a hasty visit to all the consecrated places of resort, within and around

the holy city, we left it on our return, April 22d, after a residence of twenty days. Our route back led us through Nabloos, Sebastia, Nazareth Cana of Galilee, Tiberias, and Safet; which enabled us to visit the mountains Ebal and Gerizim, Hermon and Tabor, the mount of the Beatitudes, and the western shore of the lake of Gennessaret. It is a journey of seven days by the sea-coast and Jaffa to Jerusalem, and requires ten days to return to Beyroot through the interior.

We were incessantly occupied, for nearly the whole of our stay in Jerusalem, in efforts to obtain houses for our families, which we found much more difficult to accomplish than we had anticipated. After a great deal of trouble, however, we succeeded in securing one establishment, which, with some additions and repairs, will answer for both of us.

Papas Isa Petros, the Greek priest so repeatedly mentioned in the journals of Parsons, Fisk, and the other missionaries, gave it as his opinion that schools may be established as extensively as our means will allow and teachers can be procured. Our teachers may, to a certain extent, be employed as *readers*, upon the plan adopted in Ireland. It is certainly a noble work to distribute the Bible to those who have it not—it is a greater work to teach the ignorant to read it. But many years' experience has proved beyond a doubt, that in a vast number of cases the book of God is laid by upon the shelf to gather dust; and hence it will be making another most important advance, towards attaining the ultimate end of all Christian effort—that men should “hear, believe, obey, and live”—when we shall have persons whose business it shall be to *read the Scriptures to the people*. The word of the Lord is a fire and a hammer, and when it goes forth, it will accomplish that whereunto it is sent. But where the word of God is either a sealed book, for want of the key of knowledge, or through fear of the priests, or is thrown aside in infidel carelessness, what good can be reasonably anticipated from the mere unaided distribution of the Scriptures? These remarks apply with peculiar force to this and other countries in the same condition—where all can understand when read, but few are able to read the word of God for themselves. This is not all speculation.

The brother of Mrs. Wortabet commenced some time ago to read the Scriptures in his own house at Saide,

and he informs us that his house is often very much crowded. The priests come sometimes to watch their proceedings; and once there was one present when he was reading that passage where Christ rebukes the scribes and pharisees for binding heavy burdens upon the people, etc. The people all turned upon the priest, and said to him “That is precisely your character; you bind heavy burdens upon us while you yourselves will not touch one of them.” The priest never came again, but various efforts were made to break up the reading, such as persons employed to bring in *other* books to read; but the audience always insisted upon having nothing read but the Bible. When we were at Saide, on our way to Jerusalem, we were called on by several who attended these “readings,” whose eyes appeared to be opened to behold the iniquity of their priests, and many of the errors of their faith; and amongst the rest, a venerable old priest of the Greek church, who, I should hope, is “not far from the kingdom.”

There is no danger to be apprehended from bringing a printing-press to this country; and Arabic, Greek, and Turkish tracts and books, are very much needed. We shall feel hampered in all our proceedings until we have more of these invaluable auxiliaries. When we were at Safet, we visited the printing-office of the *Jews*, and found three presses in operation in open day, without the least attempt at concealment. And what is still more to the point, they not only stated in the title page, *where it was printed*, but that it was done under the government of his excellency the pasha of Egypt. Now if the *Jews*, who are of all people on earth the most liable to molestation and unrighteous exaction, if they can thus publicly maintain a printing-press, what reason can be assigned why we cannot? Mr. Nicolayson, who has travelled through every part of the country for eight years, says, that there is not the least danger to be apprehended. I do hope, therefore, that we shall see a printing-press at Beyroot in the coming autumn or winter, with all things necessary for extensive and active operations.

The school which Mrs. Thomson and Mrs. Dodge opened for Frank children is doing well, and has attracted attention amongst the *Arabs* themselves. And there is no reason to doubt, but that we could collect a large number of *Arab* children, if we were able to conduct a school in that language. And it is high time that something effectual was under-

taken in behalf of the rising generation. The females of this country require particular attention, and bespeak a large share of sympathy from the Christian public.

Throughout the whole of Palestine there are slaves; and their character is that disgusting compound of childish ignorance, foolish superstition, impertinence and vulgarity, which is commonly the product of such degradation. I consider the daughters of Judea as offering a wide and interesting field of missionary effort, nor have I the least hope of permanently succeeding in the high aim and purpose of our mission, until the female character is elevated to its proper level. Female schools are therefore indispensable, they are to constitute one of the very elements of success. It was deeply affecting to see them in lengthened files descending from the mountains with heavy loads of wood upon their heads; and bending under burdens which their weaker frames could ill sustain; it was humiliating to be the object of their silly stare, and their rude laughter, and to be compelled to witness their unseemly deportment in filthy, coarse, and scanty garb. And such things were never absent from our sight in all our travels through Judea, Samaria, and Galilee. It is our intention to commence a school for females as soon as possible after we shall be established in Jerusalem. There will be difficulties, and there will be opposition. We expect both, we make our calculations for them. From past experience we ought to anticipate every vexation within the power of the great enemies of light and holiness. They know that this opening schools to instruct the people, and scattering in every part of the land religious tracts and books, especially the word of God, is like placing windows in their chambers of imagery, and must bring to light the hidden things of darkness; and therefore they will stir up all their wrath. But there is a limit, beyond which it cannot go, or if it goes, it turns to praise.

We already know some interesting Arab girls, who are not only willing, but appear to be truly anxious to be taught; and when the effort shall be made, we have no fears but that more can be obtained than we shall be able to educate. We earnestly request an assistant female teacher. I hope the absurd notion is exploded, that anything will do in an ignorant community. It will require much more time, and greater application, and a far larger expenditure of patience, to conduct a school here where you have

the very elements of knowledge on all subjects to communicate to those, whose minds are as vacant as space, and as lawless as the waves of the sea. We need the undivided time and energies of one, who has, in addition to education and piety, some experience and skill in the difficult task of governing youth.

Arrangements having been made during the week, we had the happiness to commence on last Sabbath regular preaching in Arabic. The congregation numbered nearly twenty, who were very attentive, and appeared much interested; and others say they will attend next Sabbath. We look upon this beginning with great interest. From a variety of causes there has not been any public preaching in Arabic since the death of Mr. Fisk, but we now hope that the gospel trumpet will never cease to sound in this tongue.

Under date of May 17th, Mr. Thomson thus describes his approach to Jerusalem from the westward.

At the earliest dawn of April 6th, we left the gates of Ramla, or Roumla, where we had slept, preceded, accompanied, and followed by several hundred pilgrims, who, like ourselves, "hasted if it were possible to keep the feast in Jerusalem." Many on foot, some on horseback, others on mules and donkeys, whilst whole families, nestled in cribs constructed like crates for merchandize and slung on either side of the camel's tall back, pursued their journey "sava, sava," (all together,) as the Arabs say. I saw the husband on one side, the wife on the other, and a brace of babes, snugly cribbed with each; while the patient beast, with noiseless step, bore them safely up the ruggedest ascent. As this day ended the long and weary pilgrimage, there was unusual joy in the crowd, and their outlandish pranks set all description at defiance. Our road for the first two hours lay across an ascending plain, and as there was plenty of room, so there was not the least order observed in the line of march, but every man did as he pleased.

But as we approached the mountains, and the road became narrow and rough, we gradually dropped into Indian file, and grew less boisterous as we became more fatigued. Dr. Clarke says that the road from this to Jerusalem resembles the worst passes of the Appenines. How bad these are I do not know, but if they are worse than the passes through the mountains of Judea, I hope, for the sake

of both man and beast, they will soon mend their ways. Following the rocky channel of a winter torrent, you enter between the jaws of two lofty mountains, whose dingy cliffs seem to frown upon the adventurous traveller. The path now becomes really dangerous, but the animals from a native instinct, aided by long experience, pick out their way amongst the rocks with great prudence, and are remarkably sure-footed. After an hour or two, his alarm wears off, and the traveller, giving the rein to the animal, sits unconcerned upon the very brink of frightful precipices. On, on you go; now stumbling over great rocks which have rolled down from the steep cliffs over your head; one while winding round the base of some high conical mountain, and anon clambering upon its rugged face; and by a zig-zag path toiling up to its airy summit; from whence, with scarce time enough to cast one glance upon the wide scenery around, by a path as narrow and as rough, you slip and scramble down the other side, to repeat the same again. It was thus that after seven hours of toil we gained the last summit between Jaffa and Jerusalem, at three o'clock, when the whole crowd of pilgrims rushed forward to catch a first glimpse of "the Holy," the name by which this second city is now known amongst the common people. As the pilgrims are all armed, they stopped upon the hill, northwest of the city, and fired off their pistols and muskets. There was now no further use for their weapons of defence. They had reached the "city of peace," as its name has signified ever since Melchisedec, king of Salem and priest of the most high God, went forth to meet and bless the father of the faithful.

As for ourselves, we had no such salute for the "holy city," but hurrying forward, entered by the Jaffa or Bethlehem gate, and leaving our baggage at the Greek convent of Mar Michael, without a moment's delay we set off for the church of the holy sepulchre, to witness the splendid ceremonies which were there performed.

Mission to Jews of Turkey.

EXTRACTS FROM MR. SCHAUFLER'S JOURNAL OF HIS TOUR FROM PARIS TO ODESSA.

THE extracts now inserted are in fact a continuation of those on pp. 81—85 of the last number.

Strasbourg.

April 12, 1832. The shaking of the "diligence," or stage, seemed to do me good. Instead of stopping therefore at Nancy, as I had intended to do for the purpose of resting, I went onward three days and three nights almost without interruption, till I saw the great valley of the silver Rhine, and the bold, gothic steeple of the cathedral of Strasbourg.

We did not stop any where except to change horses, which is done in about five minutes, and once in twenty-four hours to take a breakfast, and once for a dinner. Supper must be taken in the carriage from one's pocket. I was but little disposed to collect topographical notices. We passed through Meaux, La Ferte, Chateauthierry, Epernay, Chalons, Vitry, St. Dizier, Bar Le Duc, Void, Toul, Nancy, Luneville, Sarbourg, etc. Most of the places through which we passed exhibit the same appearance to the hasty traveller, and leave an impression so similar, that it becomes a matter of difficulty to remember them severally. A mixture of wood buildings and stone buildings, one or two gothic churches, always old, narrow streets, a multitude of poor people who surround the stage to beg, some good looking soldiers, taverns, stores, shops—these are the main impressions received in passing. At Meaux I noticed a very fine looking gothic church in the style of the Notre Dame at Paris, and with a beautifully proportioned frontispiece. La Ferte looks uncommonly lovely, and seems to be an airy, healthy place. The face of the country varies more, and brought to my mind a multitude of associations long gone by. At Nancy we stopped about three hours, because a new stage commences here. I took a short walk through the town. The cathedral is large, dirty on the inside as usual, but elegant in its exterior, except that the three rows of Corinthian columns piled upon one another, do not seem to agree with the large edifice which they pretend to bear up. At Sarbourg we took dinner Wednesday evening. The family of the tavern-keeper spoke German, and gave a very good dinner for a reasonable price. The "conducteur" of our stage fell into a quarrel at table with a lady, who had incautiously remarked upon his good appetite. A gentleman of the stage-company took her part, and the contention soon became sharp. The whole party felt anxious; but when the gentleman asked the conducteur, whether he desired any further satisfaction, the con-

ducteur answered, "O no, Sir, not at all," and the quarrel had an end.

Thursday (April 12.) In the morning in good season we discovered on the eastern horizon the vast, towering masses of the Black Forest. Soon after, the steeple of the cathedral of Strasbourg made its appearance. At Ittenheim the officers of the custom-house treated us quite civilly. Opposite to the custom-house is a plain tavern, into which the whole company entered to take something under the title of a breakfast. The tavern-keeper, a plain German farmer, served up coffee, as they call it, in large brown cups, accompanied by a solid piece of home-baked bread. It did not occur to him to ask us, whether we wanted any thing else. Meat at breakfast would have appeared quite strange and unnecessary to these people.

On entering Strasbourg, our passports were required. I took lodging in the Hotel de Paris, and rested some hours in my room. In the afternoon I went out to look at the city. I could not help falling in with the cathedral, for wheresoever a man stands or walks in all the city, there the monstrous steeple looks down upon him. The effect which this edifice produces upon the mind is worth a great deal, and far superior, in my opinion, to that of the church of Notre Dame at Paris. In the latter case there is, indeed, vastness of conception, and profusion of skill and labor, united with the most exquisite tact of proportion; it arrests the attention of the stranger, fills him with admiration, and grows and swells as he gazes on. But it is vast without being bold, it is grand without being delicate, and the miserable stone of which it is constructed gives way. But here is the vastness of the whole immense mass, the daring boldness of the heaven-towering steeple, the grandeur of the united conception, the admirable symmetry of its various parts, the delicacy of its ornaments, and besides a thousand playful caprices, which surprise and entertain the eye as often almost as it is removed from one place to another, just like the sports of nature in the lofty forest which the gothic style is designed to imitate. The material of the edifice is a brown sandstone, which still looks well after it has darkened; and well preserves the delicate parts of the workmanship. I went up to the platform, which is half the height of the whole tower. The prospect is unique. The whole valley of the Rhine, with its villages and towns, its little rivers, its gardens, fields, vineyards, etc. lies there, and stretches

away to the west till the eye is arrested by the Vosgers over which we came, and in the east by the Black Forest, or the Hercynia Sylva, the ancient abode of the indomitable Marcomanni. The height of the steeple is 490 feet, while the famous dome of St. Peter's church at Rome is only 428 feet, and the towers of the Notre Dame at Paris, but 204. The steeple is every where transpierced, and very delicate. The solidity of the workmanship was tried in the year 1728, by an earthquake, which threw up the water from a reservoir on the platform to half a man's height, and spilt it abroad to the distance of eighteen feet, as an inscription on a black marble on the platform testifies.

It is perfectly astonishing how this could be done, without injuring at all such a bold and delicate steeple and building. The bells are small in comparison with those of other steeples in Europe. The largest weighs 18,000 lbs. and is six feet ten inches in diameter. A description of the whole memorable building would lead too far. In the inside, the Byzantine style of the "choeur," or altar with its appendages, though the work is elegant, shocked me, after having gazed upon so noble a specimen of serious gothic architecture. The walls and pillars on the inside are *whitewashed*, dusty, and dirty, and the whole looks like an immense market, rather than like a solemn sanctuary. The history of this church is interesting and ancient. It commences with the fourth century, when a temple, dedicated first to Mars, and afterwards to the German Hercules, commonly called by the ancient Germans Crutzmana, or warrior, occupied the place. It was destroyed in 349 by the zeal of nominal Christianity, and a Christian church was raised in its place, but experienced the same fate from the famous Attila in 406. Since that time it has, like another Phoenix, arisen from its own ashes time and again, and always more grand and more tasty. A second steeple, like to the one existing, ought to have been constructed, according to the original plan; but thus far the undertaking has been too great to find an executor, and it will probably never find one. The time to build material temples of Egyptian magnitude, while Egyptian might remains brooding on the perishing souls of men, is happily gone by; and time, talent, and property begin to be devoted to the erection of those temples of which the Almighty has declared long since, "I dwell in the high and holy place, with him also that is of a contrite

and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." All the other monuments of Strasbourg dwindle into nothing around the cathedral. The church of St. Thomas contains some very interesting grave-stones of good and great men in the cause of religion and literature. That of Moris, Prince of Saxony, is far the greatest, and the chief curiosity of that church.

13. A young German, with whom I had had repeated conversation by the way on the subject of religion to save him from his atheistical notions, begged me to accompany him to an elderly lady who had also been of our travelling party. After some conversation, her queries gave me a good opportunity once more to lay down my testimony in favor of divine truth; to which the lady, a member of the Catholic church, listened with apparent surprise and interest. The young man, too, though I made no ceremony in refuting his infidelity, remained very kind and affectionate, and while he and I were at Strasbourg, he hardly ever went from my side.

Kehl—Baden.

14. Kehl is a small place on the eastern borders of the Rhine, and is divided into two parts, one being called the city, the other the village, of Kehl. The whole city and village, together with a neighboring village, contain no more than 2,000 inhabitants. On passing the Rhine, we were fumigated on account of the cholera. I arrived about four o'clock, P. M., and put up in a decent hotel. In the evening I called upon the protestant minister of the place, and found him an affable man, who loves to talk on religious subjects. He felt exceedingly interested in the accounts I gave him of the state of religion in America. Our conversation turned at last upon Mr. DeValmont, whom I have already mentioned, and I was not a little surprised to hear, that he is known here as a very rich man, while we received the impression at Paris, that he lived on *Providence*, and was poor. Indeed we all live on Providence. An old Englishman, who could converse with nobody here but myself, remarked to me at the tavern, that Mr. DeValmont was going about to stir up the Protestant clergy of this region, and would ere long build a meeting-house near here at his own expense. We had a fine day to-day, and my health seems to improve somewhat.

15. Delightful weather. Went to meeting to hear Mr. Schellenberg, the protestant minister, and to attend the confirmation of about forty children. At the examination the children answered well, and the instructions they had received were evidently orthodox. Many of them, if not all, were much affected, and as they came round, one by one, to promise their minister, by giving him the right hand, to follow, etc. etc. they shed many tears. After dinner, hoping to find some opportunity for conversation, I went out of the village into the open field. As I came out, the most lovely picture of rural simplicity and beauty lay before me. I stood between four pretty villages, Kehl, Sundheim, Neumuhl, and Kork. Farther on were still others, and the steeple of Strasbourg, beyond the Rhine, did not even here cease to claim my attention. I slowly passed over to Neumuhl; crossing the clear, limpid Kinzig, which hastens down to join the Rhine, and in whose pure waves every little fish can be seen. The Black Forest was now quite near, as it seemed, contending with the sun for his winter garment, of which large patches still lingered on his giant back. Beyond the Kinzig sat two boys, each one blowing his fife heartily, without any reference to what the other fluted. Their confused noise was in good keeping with the variety of the general scenery, the bleating of distant herd, and the sound of a shepherd's horn who seemed to give his cattle their favorite tune. In Kork I accosted a woman, who, with a sick child in her arms, was looking out of the window to enjoy the open air. I soon found that she had a son in New York, about whose comfort she was much concerned. Was pleased to be able to tell her, that if her son was prepared to receive any benefit either spiritual or social, he was doubtless in a situation to enjoy it. On my way home I felt grieved for having done nothing on my excursion, but as I entered the village of Kehl again, a woman with her family stood at her gate, watching for my return, and begged me to stop a little. Her object was, to make inquiries respecting the state of things in America, whither they, together with many more of the kingdom of Baden, intended to remove. I walked into the house where every thing looked neat and respectable. Some neighbors, hearing that "the American missionary" was there, soon came in, and I had an opportunity not only to converse of the religious and social privileges of America, but also of a "better country,"

that is, a heavenly." One of the children, a very intelligent looking girl, was of the number which had been confirmed to-day, and I took opportunity to converse with her in particular upon the necessity and the privilege of being wholly devoted to the love and service of Christ, and upon the vanity of all earthly things. I went away at last, hoping strongly that I had not talked in vain. In the evening I called upon the minister again, and we talked long and with much interest of the religious institutions of America, especially the revivals there, and the manner of conducting them, and of Sabbath-schools. Promised to send him some tracts for his confirmed children, to remind them of their solemn engagement. The pious Rev. Mr. Dann, at Stuttgard, has written a number of little treatises of this kind, very appropriate and in the highest degree affecting and spiritual.

16. Felt comfortable for the first time since leaving Paris. Dined with Mr. Schellenberg, the protestant minister. After dinner we walked over to Kork to see the Rev. Mr. Fecht, decan of the district. On returning home I was rejoiced to find in the tavern one of our little brotherly circle at Paris, Dr. B. of New York. We spent a delightful evening together in my room. To-morrow the "eilwagen" starts for Francfort, in which I shall accompany him as far as Carlsruh.

17. Again in a carriage rolling along the beautiful valley of the Rhine. Was pleasantly situated in my corner, and enjoyed much the Christian society of Dr. B. We skinned along rapidly through Rastaat, Ettlingen, etc. and arrived at Carlsruh about two o'clock, P. M. Here Dr. B. and myself shook hands for the last time; he proceeded to Francfort, and I took the stage for Stuttgard, which set out at five o'clock P. M. In the mean time I endeavored to see something of the place. It is distinguished for neatness. The palace is pretty, but not grand, the proportion of the cupola miserable. We rode all night. Was kept wide awake by the idle talk of a merchant from Stuttgard, who prated nonsense with a woman in the stage till the break of day.

19. We arrived in the morning at four o'clock. After the usual visitation at the custom-house, I went to a neighboring tavern to get some breakfast. In the mean time, the day grew bright, and the people began to stir about the streets; the noise increased, and I went out to look about.

[To be continued.]

Ojibwas.

EXTRACTS FROM THE JOURNAL OF MR. BOUTWELL.

THE tour performed by Mr. Boutwell from Mackinaw through lake Superior, and thence through the Ojibwa country to the head waters of the Mississippi river, in company with H. R. Schoolcraft, Esq., United States' Agent for Indian affairs in that quarter, has been repeatedly referred to in this work. A few extracts from a journal kept by Mr. Boutwell during this tour will here be given, which will bring the reader in some measure acquainted with that remote field of missionary labor.—The first extracts relate to the

Voyage through Lake Superior.

June 12, 1832. We were detained this morning by head winds, until eleven o'clock, when they abated and we embarked. We had not proceeded far, when we were obliged to make for the first harbor we could find. The swells ran almost mountain high, and not a little frightened our men, when one occasionally broke over our barge. We put into a deep bay, and found the mouth of a small stream which afforded a safe harbor.

13. Embarked this morning at half past four, the weather very cold. I was obliged to put on two over coats, nor did these stop the chatter of my teeth. At ten, A. M., so great was the change in the atmosphere, that my over coats gave place to a shooting-jacket. Such extremes of heat and cold are not rare in coasting this lake.

16. A heavy fog this morning hides every thing that is not immediately before us. The cold is extreme for June. Struck our tent at an early hour and proceeded three or four miles, and came to the Grand Marais and breakfasted. Here we obtained some specimens of copper, cornelian, and calcareous spar. The shore is very bold on the west side of Kineuinon. Immense masses of trap-rock, separated from the shore, stand out in the lake, where they are lashed by its troubled waters. I am obliged once more to resort to my over-coats to guard against the cold and fog, which is exceedingly unpleasant on the water in an open barge.

Passed a cluster of small islands this afternoon, a short distance from which

we put to the main where we found copper and agate.

17. Sabbath. Kineuinon Portage. Here we pass the second Sabbath since leaving the Saut. At three P. M. I preached in English to about one third of our party. At five P. M. most of the men assembled, to whom Mr. Johnson, the United States interpreter, read a portion of scripture in French, from which I remarked. He afterwards read the tract entitled *Les deux Chemins*. All listened with much apparent interest. But I soon witnessed that our reading and preaching was of but little avail. The men shortly after returned to their sports.

18. We are detained this morning by a heavy wind, and a boisterous sea. Our tents are pitched on a bluff, rising from twenty to thirty feet above the water level, a few yards to the north, a small cross marks the place where a child has been buried, on which is written "*Alexi Cadotte mort.*" The grave is enclosed by a few logs, scored at the ends, and so put together as to raise a wall three feet high. The water has so undermined the bank that it is falling away now within a few yards of the grave. A human skull and other bones were picked up in the sand. The skull was entire save a fracture on the left side. I learnt that an Indian was murdered here, some fifteen or twenty years since, in a drunken frolic, by a blow from an axe. A pipe, a small copper kettle, and a pewter dish were also picked up among these relics.

At two P. M. I took a seat with Mr. S. in his canoe. Leaving the portage, the shore is very bold, presenting a most picturesque scene—high bluffs of red sand-stone, wrought into almost every variety of shape, forming the most beautiful arches, basons, and here and there an almost perfect pyramid. Little cascades, which appeared in different directions, gave additional interest to the scenery. The banks are heavily wooded, with a fine growth of oak, maple, beech, and some birch.

19. About eleven, A. M., reached the Indian village at the mouth of the Antignon. The chief hoisted the American flag as we neared, while his young men stood by with their muskets to give us the salute. No sooner was our tent pitched, than the chief, followed by his men, old and young, came to shake hands, each bringing his pipe and tobacco-sack.

The chief was seated at the head of the tent, and a complete circle formed about it, while the entrance was occupied promiscuously. After all were

seated, the chief expressed his own pleasure and that of his young men, in receiving a visit from their father. This is the appellation by which they all call Mr. S.

He then informed Mr. S. of the recent death of the principal chief, "for whom," said he, "we are all in mourning. We are in much need of some of your tobacco, and it would afford us all much pleasure to smoke with you." The tobacco was then distributed and all commenced business. The chief and little boy each receiving a double portion. By and by a small budget, two feet or more in length and one in circumference, was brought into the tent and placed by the side of the chief. In one end were some long quills, with the feather ends projecting a few inches. This was a memento of the late chief. A number of poles were raised near the lodges, on which pieces of old cloth of various colors were hung. Here we also met two other chiefs from different bands, who were on their way to the Saut, to visit their father, Mr. S. One of them, after expressing his pleasure in meeting his father, commenced his speech by saying, "I am on my way to the Saut, to make a surrender of myself to you in the place of one of my young men who is a murderer. I undertook to bring him out to you but he made his escape. I am very sorry that any of my young men should be so foolish. I think he acted foolish to show his contempt of my authority. I do all I can to keep my young men still, but the trees are so thick, that I cannot see a great way. I will follow any advice you may give me in bringing the murderer to you next spring, though an attempt has already been made to take my life for what I have done to bring him to you."

After Mr. S.'s reply, the chief then gave him a pledge, an elegant pipe, with a stem three feet long, ornamented with feathers, &c., that he would use all possible means to bring the murderer to the Saut next spring. The pledge was ratified by a smoke, the pipe passing from one to another till it had gone round. Mr. S. now told them who I was, and that as their friend and his friend, he had invited me to accompany him on his visit to them. He spoke to them on the importance of their learning the art of cultivating their lands and having schools for their children. I then read to them portions of scripture from translations which I had, and expressed to them, through the interpreter, what the Chris-

tian public were now doing for some of their people, and that their friends would ere long send some one to instruct their children and tell them about God and Jesus Christ and heaven, if they desired it. The chief replied that he himself had no children, and that he must first collect all his band and talk with them before he could speak for them. I then requested Poguoch Inini, the pious native, who accompanies me from the Saut, to tell them about the Indians at that place. All listened to him with the deepest interest, while he related to them what God had done and is still doing for their kindred according to the flesh at that place.

Late in the afternoon we left this river, thirty miles from the mouth of which is the celebrated virgin copper rock, weighing, in the estimation of some who have visited it, at least a ton.

20. The morning is quite warm, the lake calm and delightful. From Antinagon thus far, the coast is almost entirely iron bound, with only here and there a small stream where a barge can find a safe harbor. The red clay and red sand-stone occasionally appear. The shore is but moderately elevated. The growth is principally white birch, maple, aspen, and some spruce. The Porcupine mountains which we are now passing, remind me of a tour I once made to the White mountains of New Hampshire. In one or two places their base approaches quite near to the lake. Several of their peaks run up in the form of pyramids. The highest has been estimated at 1,600 feet above the lake. This afternoon the wind breezed and afforded us a fine sail. In the evening we reached La Pointe and found brother and sister Hall in fine health and spirits.

From the Saut to this place we have been thirteen days, but ten, however, of travel. One day we lay wind-bound and the two Sabbaths we rested in obedience to the divine command. In honoring God, we feel that he has prospered us on our way. The distance from the Saut to this place, by my estimate, is about 410 miles. Some of the traders make it 456. To measure distances with any degree of accuracy in this country is a matter of much difficulty; especially if the person is but little accustomed to this mode of travelling.

21. It is a real New England summer's day. Have just taken a walk with brother Hall over the farm of Mr. W., the trader of this post. He has from thirty to forty acres under improvement

on the island. Mr. Cadotte about two thirds as much. The oats, barley, peas, and potatoes look well and afford the promise of a good crop. For the first time Mr. W. has planted a small piece of corn for an experiment. It appears unpromising. I think, however, the soil, which is a mixture of red clay and sand, if well manured, can be made to produce corn. The grass is suffering much for the want of rain. With industry and economy I am satisfied that most, if not all the vegetables, necessary for the support of a family, can be raised here. Much land of a quality inferior to this, is cultivated in New England.

Mr. Boutwell left La Pointe on the evening of the 21st and proceeded to the mouth of the St. Louis river which empties itself into the southwest extremity of lake Superior. The rapids near the mouth of the river require a portage.

Ascent of the St. Louis River.

25. To begin this portage, which is nine miles, we are obliged to ascend a bluff sixty or seventy feet, in an angle of at least 45 degrees. Up this steep all our baggage and the lading of two barges must be carried on the heads or backs of the men. I say heads, from the fact that a voyageur [boatman] always rests his portage collar on the head. A portage is always divided off into *poses*, or resting places, which vary in length according to the quality of the road or path, but average about half a mile. Our supplies of pork and flour are put into a shape convenient for this kind of transportation. A keg of pork 70 pounds, and a bag of flour 80 pounds, is considered a load, or in the dialect of the country, a *piece*, for a voyageur, both of which he takes on his back at once and ascends this bluff. This is new business for the soldiers, who are obliged to carry their own baggage and provisions. The first attempt they made to ascend with their keg of pork and bag of flour, almost every one was unsuccessful. It was not merely a matter of amusement to look at the pork-kegs, flour-bags, knapsacks, baggage, and men which strewed the foot of the ascent, but such as to awaken pity and prompt a helping hand. I undertook to aid one by steadying the bag of flour upon the keg of pork. But we had not proceeded far, when in spite of me, off came the flour, and rolled to the bottom of the bluff. We then both of

us undertook to manage the *kag*, which, not without much difficulty, we succeeded in getting to the top of the bluff. We have made three poses, (a mile and a half,) and here we are overtaken by night.

26. At four this morning our men began their day's work. A heavy shower during the day has rendered the path very bad and retarded us somewhat. Our way to-day has been over hills, across deep ravines, and some of the way through mud and water half leg deep. But notwithstanding the rain and the badness of the path, the voyageurs are cheerful and prompt at their task. They carry their load half a mile, when it is thrown down and they return for another. Some of the men to-day have taken three bags, 240 pounds, the whole supported by a strap across the temples, the ends of which are made fast around the bags. Some of the Indian women, several of whom are assisting on the portage, have taken each a bag of flour, a trunk, and soldier's knapsack on her back, and waded through mud and water where I would not drive a dumb beast. But more, not unfrequently the Indian cradle is placed on the top of all, the hoop of which defends the child's head, projecting so high as to catch every bush, now dripping with the rain, and shake it full into the child's face. As the mother cannot well leave the nursing child, it must ride both ways, so that she has not the relief of a voyageur, who takes breath in returning back for another load.

27. Struck our tent and renewed our march this morning at six.—One of the soldiers who is disabled, a Catholic, a very profane man, saw me reading a tract, and came and asked me for one. It was but yesterday, I gave him a gentle reproof.

Several families keep along in company with us, who are on their way to their summer hunting ground. The woman is often seen with all the materials on her back which make the Indian's house, and the articles which furnish it, such as kettles, wooden-ladles, drum, traps, and axes; and on the top of all the Indian cradle, in which is bound her nursing child, while the Indian is seldom seen with more than his pipe, tobacco-sack, and musket.

About one o'clock to-day we reached the end of the portage. The weather is very warm and all our men and the Indians are much worn with fatigue.

Mr. S. here distributed presents to the Indians, most of whom have aided us in carrying. They all seem highly grati-

fied with what they receive, and wholly to have forgotten the mud and water through which they have waded. Nor are the squaws neglected. After the presents were distributed, provisions were issued. The flour and meal they take as usual in one corner of their blanket, or a horribly dirty old cloth which has served the place of a shirt without ever seeing a drop of water or a bit of soap. But after all there is not so great a difference between these Indians and our voyageurs as one might suppose, for they often receive their ration of flour in their pocket-handkerchief or hat.

28. This evening finds us at the foot of the Grand Rapids. In reaching this place we ascended several strong rapids, where it required not merely all the strength, but all the skill of the men. Not unfrequently are they obliged to spring from the canoe into the water, in the midst of a rapid, and draw it up by hand. This is the case when the bottom is rocky and the stream shallow, which at the same time lightens the canoe in passing over the rocks. Nor is it rare for the water to dash over the bow and sides, in which case some one is sure of getting wet. No one can form an idea of the difficulty of ascending this stream, until he has made a trial of it. The scenery of to-day has been delightful. The maple, iron-wood, cedar, elm, and oak grow here in perfection.

The mosquitoes here are extremely voracious, and oblige a man constantly to fight for life. Put ashore at nine this morning and breakfasted in their midst. Continued to ascend rapid after rapid till afternoon, when we reached what may be called the low-lands, where we found comparatively smooth water, and sufficiently deep for a steam-boat. The banks here are moderately elevated, an alluvial deposit covered with rank grass and a thrifty growth of maple, ash, elm, bass-wood, with some spruce, pine, and cedar.

An old Indian in company with us, passing a large stone rising out of the middle of the river, left his offering of tobacco to the *menito*, or spirit. This evening we reached the mouth of the Savanna river, a stream emptying into the St. Louis. It is deep but narrow and winding in its course, with low banks covered with wild grass. Ducks were abundant.

30. Reached the *Savanna*, from which the stream takes its name, a tract of low marshy ground, overgrown with rushes, flags, and small clumps of bushes, the very nestling places of mosquitoes. At

noon we reached the Savanna Portage. The portage path was filled with mud and water, through which the canoes were drawn by men wading to their middle.

July 1. Sabbath. We have most of the day been obliged to house ourselves as well as we could. The rain, which has a part of the day fallen in torrents, and the mosquitoes, have rendered it impracticable for us to have divine service. It has been such a Sabbath as I never before witnessed. At one moment our men were singing some Indian hymn; the next a song or dancing tune; the next moment an Indian would begin to thump his drum and sing, that he might make his part of the noise, and render the scene of confusion more perfect. It was no small relief to me, that Mr. S. and myself, who occupied the same tent, could have prayers and spend the day in reading the Scriptures and other books which we had taken with us.

2. The heavy rains of Saturday night and the Sabbath have rendered the portage almost impassable. The mud for the greater part of the way will average ankle deep and from that upwards; in some places it is a perfect quagmire. Our men are covered with mud from head to foot. Some have lost one leg of their pantaloons, others both. Their shirts and moccasins are all of a piece, full of rents and mud. Mangled feet and bruised backs and legs were brought forward this evening to the doctor. While I write his tent door is thronged with the lame and halt. Every one carries some mark of the Savanna portage.

3. At eleven A. M. we embarked in what is called the western Savanna river. The stream here is barely wide and deep enough to swim our canoes. Its course like the former is exceedingly winding. Its banks are covered with a most luxuriant growth of wild grass, principally blue-joint, which rots on the ground. The prairie is bounded on each side by small ridges mostly of red pine. At four P. M. reached Sandy Lake, which has been estimated by some to be about 25 miles in circumference. It is very irregular in shape, embracing many islands and bays. It may be seven or eight miles across it, from the mouth of Savanna river to its winding outlet which communicates with the Mississippi. Leaving the lake we had not proceeded far, when my attention was arrested by something on the left bank which to me was both strange and new. I looked repeatedly, but unable to satisfy myself,

asked what it was. To which Mr. S. replied, that they were coffins, and that that was the manner in which these Indians often bury their dead. Four posts are set in the ground from seven to nine feet high, by means of which a sort of scaffold is raised, and upon that, in the open air, the coffin is placed. Arriving at the trading post, we were welcomed by the discharge of muskets, and the hoisting of the American flag, by the few Indians that remain. This post is about 750 miles from Mackinaw, and 140 from Fon du Lac.

Corn for this post is mostly obtained at Red lake from the Indians, who there cultivate it to considerable extent. Mr. R. tells me he brought 100 bushels from that place this spring; and that it is not a rare matter to meet a squaw, who has even this quantity to sell. Most of the land in the vicinity of this post is either low and subject to inundation, or sandy and of comparatively little value for cultivation. Small plats of ground, however, may be selected here and there, which are good.

In going over Mr. A.'s premises this morning, among other things I visited the Indian burying-place. This is on a rise of ground some thirty or forty rods north of the fort. The cross, a piece of board or a round post three feet above ground, striped with vermillion, marks the place of the dead. Some of the graves are enclosed by logs, raised a few feet and covered with cedar-bark, in the form of a roof so as to turn the water. Others are guarded by low pickets, while others are exposed to the tread of man and beast. Here lies a chief who deceased about 20 days since, not as others, under ground, but raised some eight or ten feet in the air. Four posts stained with vermillion support the scaffold, upon which the coffin covered with birch-bark is placed. The American flag, which was presented to him as one of the insignia of his chieftainship, is planted at his head, there to flit in the wind till it is gone. In one of Mr. A.'s inclosures lie the remains of another chief, raised in the same manner above ground. This chief deceased some years since, and in the mean time, I am informed the scaffold has once or twice decayed and fallen, but been again erected.

Here we embark on the Mississippi, which Lieut. A. ascertains by actual measurement to be 110 yards and one third in width at this place.

[To be continued.]

EXTRACTS FROM A LETTER OF MR.
AYER, DATED AT YELLOW LAKE, DEC.
1ST, 1833.

THIS station was first occupied about the close of the last summer. It is situated about half way between La Pointe, on Lake Superior, and the Mississippi river at the mouth of the St. Peter's, and is in the heart of the Ojibwa country, 400 or 500 miles from any white settlement, except Fort Snelling, the military post at the junction of the two rivers just mentioned. As the labors at the station were so recently commenced, but little impression could be expected to be made on a people so utterly ignorant of Christianity as the Ojibwas, and whose roving habits render it so difficult to have regular and continued access to them.

School—Intercourse with the People.

Our school is in a flourishing state, though there are now but six or seven regular scholars, all of whom are half-breeds. Soon after my return from St. Peter's several lodges of Indians came here and staid about three weeks. During that time we had a number of full Indian children in school. On account of the extreme scarcity of provisions here, they could not remain longer. Some of them will probably return about the first of January. The parents of almost all the Indian children that then attended school were unwilling they should attend. Some of the children, unknown to their parents, came unsolicited, even after their parents prohibited them. All the families, with one exception, are related to each other, and the men who were heads of families had, a few days previous to their arrival here, attended a medicine dance and feast, at which were about thirty-five men, who, after much consultation and delivering speeches on the subject of our coming among them, agreed together that they would not send their children to school, or listen to God's book; they would retain their customs and habits. If the Great Spirit had designed they should be instructed, they said, they would have had his word communicated to them before. The Great Spirit designed they should have a different religion and different customs from the whites.

Immediately on their arrival here, we commenced visiting them at their lodges, and availed ourselves of every favorable opportunity to become acquainted with

them and preach Christ and him crucified to them. They always received us kindly; and though some of them refused us permission to read God's word to them in their lodges, yet they conversed with us and asked and answered questions on the subject of religion more freely than we could have reasonably anticipated, and always listened respectfully. The prejudices of all, except one, seemed very much softened before they left, and they appeared very friendly. Two who were the most prejudiced several times applied to me for medicines and other little articles. One of them, as an expression of gratitude and return for favors, sent us yesterday by his son thirty or forty pounds of bear and deer meat. One old man and his wife, the last eight or ten days they staid, appeared not only willing but desirous to be instructed. They appeared to listen with increasing interest to divine truth, and the old man sometimes came in during family worship to hear the children sing, wishing, as he said, himself to learn. Another old woman, who is very decrepit, and the sister of those who are most prejudiced against the gospel, manifested a very tractable disposition, so much so that we indulged the hope that the Lord was opening her heart to receive his word. The night before she left I visited her, when she told me that she had desired to come to the house and see me and to hear more of God's word. It is very trying under such circumstances to have them remove from us. There is but little prospect that many of them will be benefitted much by what they hear, if they cannot be induced to settle down and cultivate the ground. They are almost constantly moving from place to place and are much scattered over a considerable territory.

Prospect of collecting the Indians.

As the Ojibwas spend so large a portion of the time in wandering from place to place as their hunting, fishing, and other occupations at different seasons of the year lead them; and as so few of them go in company, that it is quite impracticable to gain access to any considerable number by attempting to follow them, the only method by which the missionary can bring them under the steady influence of divine truth seems to be to select a suitable place, and labor to induce them to settle around him, and sustain themselves by cultivating the soil.

I have not yet had an opportunity of conversing with many personally on the subject of settling near us next summer, as they have been scattered over the country hunting. The old man mentioned above has expressed a willingness to cultivate a garden here next spring. Some widows who have children will probably stay the summer to attend to instruction and send their children to school. We hope to induce seven or eight families to settle near us. It appears to them like a renunciation of their religion, as they call it, to submit to instruction or suffer their children to attend. It is not at all surprising that they should feel thus. They are almost all grossly ignorant of every thing connected with divine truth, but a few of them ever having been where they had an opportunity of hearing it. We do not feel at all discouraged. The God of Elliot and Brainerd has promised that his word shall not return unto him void. Considering the gross darkness in which these heathen sit, our prospects of ultimately seeing the grace of God displayed in their salvation is more encouraging than we anticipated. Gates of brass are yet to be opened and bars of iron cut asunder, but we trust God's word will prove mighty to the pulling down of strong holds and that Christ will see the travail of his soul in the conversion of many of these heathen, and be satisfied.

Our situation will be lonely next summer, while the gentleman occupying the trading post here, with his family and nearly all the whites will be absent at Mackinaw. All around us, except two or three Canadians and a few children, will be savages, but if we could have many even of them near us, that we might labor more effectually for their salvation, we should be contented and happy, and forget much that is dear in the name of home, the sanctuary, and prayer meeting. We rejoice that God has called us into this field and we have no wish to leave while there is a perishing heathen to be converted.

To-day we had another pleasing evidence that God has the hearts of this people in his hand and can turn them when he will. An Indian woman (the wife of one of the principal Indians that were here a short time since, and one who had prohibited his children attending school) came some distance to bring us some cranberries, and brought her daughter, a fine looking girl, of about twelve years of age, to leave her to attend school and learn to sew and knit.

She procured a place for her to board and returned home, but the girl feeling lonely left in a few hours and returned also. Mrs. Ayer had taught some of the girls to knit previous to their removing from here, with which her parents were much pleased.

5. The Indian mentioned in the beginning of this letter, who owns the land here and in this vicinity, arrived yesterday afternoon. Last evening I spent about one hour in conversing with him on the state of his soul. He felt that he was whole and needed not a physician.

To-day I conversed with him on the subject of granting me permission to occupy some of his land. After I had stated at some length our object in coming here, and the designs of the Board in sending missionaries into several parts of the Ojibwa country, he said he approved of the object and would give us land for our use, and next spring would come himself and settle near us and send his children to school.

The finger of God is plainly to be seen in this propitious event. As the man is a chief of some note and has several married connections, he will probably induce some of them to follow his example. I had for a long time been solicitous to have an interview with him, and hoped that he might be induced to settle by us next summer, though I did not at all anticipate that he would give an affirmative answer so soon, if he should at all. He was at a medicine-feast held some time since, where it was unanimously resolved that the children should not attend school and they would not listen to the missionaries. One of the most noted conjurers told him that the sickness which prevailed among the Indian dogs last summer was in consequence of our coming into the country, and that the missionaries would bring sickness upon the Indians also. *Maianas*, signifying Little Wolf, is the name of this Indian man. He said he should be laughed at for his new resolution, but he had made up his mind and he should not regard it. Though he is strongly attached to the customs of his fathers, yet we cannot but hope that this *wolf* will by the grace of God become a *lamb*. He thinks some other Indians will wish to settle here next spring to make gardens.

The Indians of this region are very destitute of the comforts of life, and some aid in cultivating their grounds and providing for themselves must be given them. In their present destitute heathen state, I feel as though the cause of

Christ's gospel might be most effectually promoted in affording them such aid, in connection with preaching to them the word of life.

Stockbridge Indians.

LETTER FROM THE HEAD MEN TO THE
SECRETARIES OF THE BOARD.

As that portion of the Stockbridge Indians residing on the Fox river, near Green Bay, are about to be removed to a new tract of land assigned to them on the south of lake Winnebago, which must occasion some interruption of the mission which the Board have had among them the last six years, the head men of the band have thought it proper to make the following statement respecting the advantages which they think they have derived from the missionaries and teachers sent to them, and to request that they may be favored with similar advantages after their removal. The communication was drawn up by the chiefs, most of whom subscribed their names to it in as good a hand as could be expected from ten of the farmers or mechanics of our country, taken promiscuously.

FATHERS—Through you we wish to make known our feelings to the society you represent and to the good people who have done and are still doing so much for the poor Indians, and particularly for us. We wish to tell you that our hearts are glad—that we are thankful, first to God for giving us the gospel, the Bible, and teachers; and next to you, for sending them to us. The good people beyond the great waters first found us, when we were blind and ignorant and wicked. We had no teachers, no Bible, no God, no Christ. We worshipped the bad spirit. They sent us the good book and teachers about one hundred years ago, and we were taught to read and to love and worship the true God and his son Jesus Christ. They led us by the hand many years, but we were very dull to learn—we made very slow improvement—many of us followed after strong drink and heeded not the good instructions that were given us. As a tribe we were nigh to ruin. Then we came to this country, and here you found us and pitied us and kindly sent us teachers who have done much for us. Through their instrumentality, we are pleased to say, the condition of our tribe, in a moral and religious point of view, is now much

improved, and we cannot love them too much for it. We are pleased to say, also, that this change has had happy effect on the habits of the people. Nearly the whole tribe have become temperate and far more industrious than before, and they begin to enjoy the comforts of this life. Until recently it has never been believed by us that the whole tribe could be converted to Christianity, but now we are fully convinced and do firmly believe that the whole tribe can, not only be fully civilized, but brought to embrace the Christian religion. The true light is really shining upon us and we are just beginning to see how great our privileges are. At no previous time have our people appeared so favorably disposed to forward the benevolent objects of your society as they now are. But a new era in the history of our tribe is about to commence. We expect soon to leave our present settlement; our cultivated fields and comparatively comfortable habitations, endeared to us by a residence of several years, and again to commence anew in the wilderness. Hard as this is, we have endeavored to reconcile our minds to it, seeing it is unavoidable: still we cannot avoid feeling much solicitude on this subject. Our knowledge cannot penetrate into futurity—all is yet doubtful before us—we cannot tell what will be the result of a change of residence. When changes of this kind have heretofore been made by the tribe, we have been scattered like sheep without a shepherd, and for a length of time have been deprived of gospel privileges and ordinances. We hope and pray that this may not again be our sad condition; but that all the precious privileges we have here so long enjoyed under your kind and fostering hand may be continued unto us when we remove to our new place of residence. Our teachers have proposed to us some improvements and a plan of the future operations of the mission, of which we do most cordially approve, and verily believe, if they can be carried into effect, will essentially promote our highest interests: and we are willing to do what we can for the furtherance of the same, if the plan, &c. is approved by your society.

We have unanimously voted in our general council to commit to your care and management our schools, and also the expending of our annuity for the support of schools. This grant is to be permanent so long as good schools shall be provided for the proper instruction of all the children of our tribe; and also if any

of the tribe shall hereafter offer their services to the Board as school teachers or preachers of the gospel, and they shall be deemed to possess the requisite qualifications, that such may be employed in preference to others.

The foregoing communication was dated October 14th, 1831. Mr. Marsh, the missionary among this band, has been authorised to accompany the delegation who intend visiting the Sacs and Foxes next summer. The Board contemplate establishing a mission among this latter tribe, and also among the Sioux, both occupying tracts of country north of the State of Missouri, during the current year.

We have subscribed the sum of \$580 for the purpose of building a convenient house of worship where we may long hear the joyful sound of the gospel and enjoy its precious ordinances, and where many—yea, all of us may be prepared, hereafter to worship God in a “house, not made with hands, eternal in the heavens.” We have also set apart a lot of land, of about fifty acres, to be occupied by our missionaries so long as the Board shall continue them among us. This lot is situated in the most central part of our contemplated settlement, upon which we expect the mission-buildings, church, &c. will be erected.

A few of our people, after the example of our Christian white brethren, have formed themselves into a missionary society, auxiliary to yours. It is small—only in a state of infancy, but we are not to despise the day of small things. We hope and trust that it will grow in numbers and strength, so that we shall ere long, be able to cast our mite into the treasury of the Lord as the only return of gratitude we can make to our heavenly Father for bestowing upon us the unspeakable blessings of the gospel. When we look around us and see how many of our brethren are still in all the darkness of heathenism, as we once were, perishing in their sins for the want of this blessed gospel we so richly enjoy, our hearts melt with pity, and we ask if we cannot do something to help and save them. We learn by our teachers that it is your desire and intention to give the gospel to all heathen people everywhere, as soon as they are willing to receive it and men can be obtained to carry it to them.

The Sacs and Fox and Delaware tribes of Indians are our friends and relatives—

and a delegation from our people intend visiting them next season.

Fathers, we ask if there is not some way that we can make our visit subserve, in some degree, at least, the great object of your society? Cannot we tell them of the great benefits we have received from being taught the gospel? Can we not tell them that your society is ready to send them teachers, if they are willing to receive them? Can you not appoint a missionary to accompany us? Fathers, if you think there is any way we can do any good in our visit to our poor brethren beyond the Mississippi, we wish you would give some instructions.

Fathers, we have now done—but we trust that our teachers, in whom we place great confidence, will explain and communicate to you more fully upon the various subjects we have touched upon in the foregoing. We know that they and you love us and are seeking our best good, and will remember us in your prayers. So we subscribe ourselves,

In Christian love,

Your children.

JACOB CHEEKTHAUON,
JOHN METOXEN,
AUSTIN E. QUINNEY,
THOMAS T. HENDRICK,
ANDREW MILLER,
TIMOTHY T. JOURDON,
CORNELIUS S. CHARLES,
JOHN W. QUINNEY,
SAMUEL A. MILLER,
JOSIAH W. MILLER.

Abernaquis.

EXTRACTS FROM A LETTER OF P. P. OSUNKHERHINE, DATED DEC. 15TH, 1833.

THE writer of the following letter is a native of the Abernaquis tribe of Indians, among whom he is now residing. He acquired a knowledge of the English language, and a good English education, at Hanover, New Hampshire, where he became hopefully pious and united with the church of Christ. He uniformly manifested an anxious desire to promote the intellectual and religious improvement of his people, and left his studies at Hanover to go and teach a school among them; but finding it very difficult to teach them the English language, and meeting with much opposition from the Roman Catholics, he returned to Hanover, and there prepared an elementary book in the native language of his

people, including spelling and reading lessons, with portions of Scripture, a few prayers, hymns, &c. This, after being examined and undergoing some modifications, was printed at the expense of the Board. Another small religious tract, prepared wholly by him, was also printed at the same time, at the expense of the Board. With these books he returned immediately to his tribe, and having obtained from the Canadian government the appointment of schoolmaster, with a compensation of seven dollars a month, he has been ever since laboring assiduously to instruct and reform his people. This letter, written in reply to inquiries made of him, gives an account of his situation and labors.

I am residing in St. Francis, sixty miles from Montreal towards Quebec, on the south side of lake St. Peter, laboring among the Indians called Abernaquis, or St. Francis Indians, who are about 400 in number. They are placed on a small and poor tract of land. They follow both farming, and hunting now and then, for they cannot have crops enough to live by, because the land is poor, and because they are not industrious as they ought to be. So they are poor in general. They are also poor in a religious point of view, for they are altogether drunken with the Roman Catholic spirit. Religion is not to be found in their village, but all that is evil is plenty, especially intemperance; it is altogether a very wicked place.

I keep school in this place ever since I arrived from Boston, and have tried from time to time to do good among them by keeping meetings in different places to read the Bible to them, explaining it in their language as I read along; and they appeared at first to pay much attention for a time to what they hear; they say the Bible is the best of all books we can hear, or ever heard. Prayers I offered in their language are all solemnly pleasing to them, for a few months, on every Sabbath, or sometimes on other days of the week. But all this was done before I had any opposition from the Roman Catholic priest; and after he had breathed out his poisonous voice, with threatenings of all kinds he could make, at every mass for some months, he prevailed over many deluded people to stop from hearing the word of God, and also to withdraw their children from the school. At present I have only twelve scholars, which is only one third of the first number.

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The priest gained upon the chiefs of this tribe to make complaints against me to the government, that my appointment as schoolmaster may be taken away, and to banish me out of the place, because if the people will continue to hear the Bible read, the religion of the tribe will be changed: but they could not succeed; for directions were sent to me from the government how to act to keep up my place.

I keep school every day, two lessons in the forenoon, and two in the afternoon, and only half day on Wednesday and Saturday. One vacation in planting time, and another in harvest time, for one month in each time. Some of my scholars read in the English Testament with some understanding, and spell and cypher; others learn in their own Indian language in those books you have printed. There is no great improvement as they might have, if they could attend the school constantly; some of them can attend only at certain times, because the families are not always to be found in the village; poverty moves them about; and as there is no great encouragement on the part of the parents to send their children to the school, I have only few scholars at all times.

I circulated my Indian books gratuitously to all the Indians, and it appears that it is very easy to learn it, for almost all, old and young, are able to read in it, even those that never went to school, merely learning the alphabet by others that attend the school, and they say that it is very easy to understand it, and good.

There are about four hundred in this tribe who speak the language in which those little books of mine are written, and several hundred more Indians down below Quebec speak the same language.

I keep school in my own house, and on Sabbath days hold meetings in the same; but only few come to attend, almost only my own relations.

You may see at once, by what I have stated, that there is no taste here for learning, nor for religion; it is rather discouraging; but I said to myself, I will not stop on that account, I will do my best by the help of God, for that is my duty he requires of me; and I pray that my Christian friends will remember me in their prayers, to pray for me, that I may stand fast in the faith and do the Lord's will as a faithful servant.

I am, Sir, your friend in Christ.
P. P. OSUNKHEHINE.
Schoolmaster, Indian Department.

The books referred to were printed in Boston, in September, 1830. One contained about 90 pages, and the other 36; and of each, 500 copies were printed.

Western Choctaws.

EXTRACTS FROM A LETTER OF MR. WILLIAMS, DATED JAN. 1ST, 1834.

Sickness among the People.

AT p. 21, some account was given respecting the distressing sickness that prevailed among the Choctaws and in the mission families during the last fall. Some further statements are here added, showing the trials to which the mission families are subjected in prosecuting their work, and the need they have of the prayers and sympathies of their Christian brethren and sisters.

The sickly season just passed has been one of great distress to the poor Choctaws, and others in this country. Sickness commenced early in July in some places, and continued to increase, though it did not become general, until about the 20th of September. A great rain, just before that time, caused an uncommon overflow of the streams, which was succeeded by very warm weather. The change in the atmosphere was such, that almost the whole population was soon prostrated. Bilious remittent and intermittent fevers prevailed. Of those who reside immediately on the large streams, not more than one in twenty escaped the fever; and of the whole population, only about one in fifteen. A small proportion of cases terminated fatally;—as nearly as I can calculate, one fifteenth part. Many, very many lingered in distress three and four months; and some even five months, with but little intermission. I never witnessed such a time.

Myself and family suffered more than for fifteen years previous, so that we were unable to render much assistance to our sick neighbors. Indeed we were very destitute of medicine either for ourselves or others, as our supply from Boston did not reach us in season. Our beloved brethren and sisters at the other stations, and their people, have also suffered exceedingly.

Our meetings were for a time necessarily suspended, and our schools closed. Almost all business was completely stagnated. The poorer and more ignorant classes resorted by scores, and even by

hundreds, to the houses of their *doctors*, so called, where they lay round about, in some instances for weeks, exposed too often to a burning sun, the midnight air, and drenching rains. Among the deceased, I have to record nine of the dear flock which the Great Shepherd had committed to my care; concerning all of whom, we are permitted to hope they are now at rest where the inhabitants shall not say, I am sick, and there shall be no more pain. It was said by many that the sickness, which prevailed the first season among the emigrants, was owing to the change of climate, and would be limited to one summer. But there has, in fact, been little or no difference this season between the former and the latter emigrants.

Under date of December 27, 1833, Mr. Hotchkin, who resides about 20 miles from Mr. Williams, remarks

The Choctaws, as well as all others, have suffered extremely the past season from sickness. So much sickness has not been known since the country was first settled by the whites. In this neighborhood, which embraces 400 or 500 souls, not a single child is left under a year old. On Little river the mortality has been greater among adults. The Lord in his holy pleasure has laid his rod upon us. Some of us have been sick since the first of July. I hope he will accomplish in us all that he intends by these afflictions, and make us like the gold that is seven times tried.

Mr. Williams proceeds to notice the

State of Feeling among the People.

It was hoped that these chastisements of their heavenly Father would have a salutary influence upon those who have been taught that "afflictions come not of the dust, neither do troubles spring out of the ground: but it is too true, that even believers have, in many instances, become lukewarm, and comparatively lifeless. Some indeed have exposed themselves to church censure. They had been much longer than usual without the public means of grace, and a kind of mental stupor has accompanied the languor and debility of their bodies.

We had not been able to have a communion season since the middle of June, until about three weeks ago. On the 6th December, we commenced a sacramental meeting at the meeting-house

near this place, which closed on the 9th. I was assisted by the Rev. Mr. Orr of the Methodist connection, and by brother Wright from Wheelock, so that we were enabled to have considerable preaching. On the Sabbath there were probably 400 persons present, though some were still sick, and two at least were brought on their beds. Six adults were added to our church on this occasion; five of whom had been members of the Mayhew church, and the sixth was a new convert. During the administration of the ordinances a deep solemnity pervaded the assembly; and in the evening, after two discourses, nine came forward, apparently with deep feeling, to converse respecting the salvation of their souls. We were refreshed with some drops, which we fondly hoped bespoke a plentiful shower of grace. As yet, however, we mourn its absence.

Schools.

The schools which were closed on account of sickness are still vacant, with one exception. Miss Clough has taken the native school, on the east of the river, about a mile and a half distant. We have built her a small cabin near the school house, which she occupies, and boards herself. The other schools west of us have been delayed on account of inability on the part of the people to finish the school-houses, so as to make them comfortable for winter. They will probably both be in operation by the middle of this month. We had hoped to have had the society and labors of our late brother Joslyn in the English school in this neighborhood; but God has ordered it otherwise, by calling him from his service on earth, to the employments and felicity of the heavenly state, just as he was about to re-commence his labors among the Choctaws.

Various Notices.

Mr. Hotchkin has resided a number of months at a new station, commenced by him, ten miles distant from Fort Towson, and twelve miles from Wheelock, the station occupied by Mr. Wright.

Another new station has been commenced by Mr. Moulton, about seven miles distant from Wheelock, and five from Mr. Hotchkin's.

Mr. Wilson, who had resided at Dwight during the preceding year, was, early in January, about to remove to the Choctaw country, with the expectation of engaging permanently in missionary labors there. His knowledge of medicine will, it is supposed by the Committee, render him particularly acceptable to the Choctaws, and useful to the mission families. The station selected by him is eight or ten miles distant from Wheelock, on the opposite side of Little river, and twenty miles from the station of Mr. Williams, at Bethabara.

The number of stations now occupied, or about being commenced among the Choctaws, is five. With each of these it is expected that two or three schools will be connected, gathered in the adjacent neighborhoods, and taught in the Choctaw language, by native teachers, if suitable persons can be found for the service.

It is expected that a number of schools will soon be commenced in the Choctaw villages under the direction of the United States' Agent, to be supported by a portion of the annuities due to the tribe, and to be appropriated to that object.

The Choctaw spelling-book is in a course of revision, with reference to the publication of a new edition.

Proceedings of other Societies.

FOREIGN.

LONDON MISSIONARY SOCIETY.

The following extracts are from the last, the thirty-ninth, Report of this Society.

Northern India. Calcutta District.

The desire for instruction in the religion of the Bible has increased in many places to a

degree truly astonishing, and multitudes in India are represented as perishing from a famine of the word of life; while to supply these demands, the devoted brethren in Calcutta observe, that "the missionaries from all the societies combined, would not amount to *one for two millions of people.*" Disproportioned as these means have been, both to the necessities of India and the abilities of Britain, the encouragements are such as to warrant the belief that more generous efforts would, under God, have produced effects more decisive and extensive.

The public ordinances of religion are, by the divine blessing, every year made the means of spiritual benefit to an increasing number of Europeans resident in the East. The sincere and effective co-operation of these and other Christian friends, cheers the devoted missionary in his work, multiplies and widens the channels through which Christianity is brought into contact with paganism, and aids in diffusing the leaven of the gospel through the mass of the heathen population.

Benares.

A number of persons appear to be sincere inquirers after the truth; and among the fruits of their labors, the brethren, with devout acknowledgments to the Most High, report the baptism of a respectable native, a man of high caste, by profession a banker, well known in Benares, and held in high esteem by the natives:

"His name is Bhyra Parshad. He inherited from his father considerable property, and is reported to have lived, according to the Shastras, an exemplary life. But a sense of sin and a fear of its consequences distressed his mind. To remove this, he undertook a pilgrimage to Juggernaut, and presented liberal offerings to the god, but returned without the blessing he had sought. He then, according to the directions of the brahmins, distributed, it is said, about 10,000 rupees, or £1,000, in alms, hoping to render the gods propitious. While in the anxious state of mind which urged him thus to seek for peace, he came, accompanied by two of his friends, one evening to the chapel, and heard the missionary set forth the Lord Jesus Christ as the only Savior. The three strangers appeared deeply affected; became regular hearers, and ultimately came to the missionary's house, apparently under strong convictions of sin, especially Bhyra, who was scarcely able to utter a word, but wept profusely. Their conduct soon attracted the attention of their former associates, particularly of the brahmins; and persecution raged so violently, that the two friends retired, and left Bhyra to sustain alone its fury. Unmoved alike by intimidation and promises, he was enabled to resist every effort made to induce him to receive again the delusive expectation he had formerly cherished, and declared that all his hopes of salvation were fixed on the Lord Jesus Christ. He became every day more anxious to make, by receiving the rite of baptism, a public profession of his faith in the Redeemer, that he might thus show that he was willing to give up every thing for the gospel.

"After being satisfied that, so far as they could judge, he had experienced a change of heart, the missionaries, with solemn and earnest prayer, administered the ordinance of baptism to this interesting convert. Persecution continued so violent that he found it necessary to give up his business, and, for a time, to seek shelter in retirement. He has since recommenced his secular pursuits; and though his countrymen deal with him in money matters,

they exclude him from their more intimate society, on account of his religion. His conversion has been a considerable acquisition, as from his former character and respectable station in life, the natives themselves readily admit that he could have been actuated by no improper motives."

The brethren conclude the report of their labors in the month of October last, with the following just and important statements:

"In consequence of their extensive intercourse with all parts of Hindostan, as well with Persia and other countries, the inhabitants of Benares are in general more intelligent and candid than most of their countrymen. They are ready at all times to discuss the merits of their own or any other religious system; and while their city is regarded throughout India as the bulwark of Hindooism, there are thousands of its inhabitants who have no belief whatever in that idolatrous system, and openly avow that they merely follow its customs to prevent exclusion from society. Among such a people, the labors of a strong body of well-qualified missionaries could not fail of producing, by the divine blessing, a strong and salutary impression.

"The number of brahmins and learned Musulmans is one very important fact in connection with Benares. The former are so numerous that some of the natives say they are as two to five of the whole population. These are the most influential class of the people; and though from interest naturally more opposed to Christianity than others, they appear less violent and bigoted than most of their brethren in other parts of the country. As India never can be evangelized but by native agency, we must look to converts from among the brahmins for the able and intelligent native preachers, who we hope at no distant period will proclaim the gospel in every part of Hindostan. We can conceive no plan better adapted for securing an efficient native agency, than a strong mission in Benares, the great resort of the brahmins, and seat of Hindoo literature. Here, where the brahmins are not only more intelligent, but are in number at least as five to one of the same class in other places of India, there is every reason to expect that a great proportion of our future converts will be from among them; and, consequently, a greater proportion of them will, by their respectability and intellectual character, be able to engage in teaching their own countrymen. The same is true with respect to the learned Mohammedans, who are also numerous here, many of whom treat Christianity with respect and attention.

"The opening for preaching the gospel could not possibly be better than it is now in Benares. Did our strength permit, we might continue every day preaching from day-light in the morning till late at night, to crowds of attentive hearers.

"The multitudes who resort hither from all parts of India, add greatly to the importance of Benares as a missionary station. Many of these are persons who have been impelled by an uneasy conscience, to come to this sacred

place of obtaining the forgiveness of their sins; and had we a sufficient number of preachers to supply stations in the various parts of the city, most of these deluded people might hear of the only true source of peace—of the secure refuge from guilt and danger. As a great part of the visitors of Benares come for religious purposes, they may be presumed to have more time and disposition to listen to instruction than persons engaged entirely in worldly pursuits. Many of them come from beyond the limits of the British dominions, and from places into which no European missionary can obtain admission. By means of books and instructions received at Benares, the gospel might be partially disseminated over the immense extent of country, reaching from Persia to China, and from the southern extremities of India to the Himalaya mountains. There is not, in fact, a district either of British India, or of the 'Independent States,' from which there are not persons residing here; and very few great Hindoo families, some of whose members do not, at one time or another, visit this metropolis of their religion.

"This city is so connected with the whole of India in a religious point of view, and its brahmans are so much looked up to, as the oracles of the country, that were the great body of its inhabitants to abandon Hindooism, it would give a death-blow to the entire system, and would also very powerfully tend to overthrow Mohammedanism in this part of the world.

"Though there are places where a missionary may be very usefully employed without engaging in public speaking, we do not think he could be so among such a dense population, where he could scarcely commence a religious conversation in the street with one individual, without its becoming, in a few minutes, a public exercise. Hence, talents for public speaking are peculiarly required in order to be extensively useful, where the door is so open for preaching.

"Millions around us are perishing for lack of knowledge, and a field unequalled in the whole heathen world is 'already white to the harvest.' If possible, send us immediately at least two, and continue from year to year to add to our number, till we have a strong body of devoted and efficient preachers of the gospel; and we have no doubt, from all we see around us, that this great bulwark of Satan's empire will soon be overthrown; and its fall will decide the question, even in the minds of the heathen, whether the gospel of Christ, or the abominations of paganism, will be the future religion of India. Of course, the ruin of brahminism here would not be the conversion of India, but it would be a shock to Hindooism, from which it could never recover. Do, therefore, send us out *holy and devoted men*; and continue to pray for us, that the power of the gospel, and the influences of the Spirit of God, may here be manifested in us, and in those that hear us, to the glory of Him who hath honored us to preach among the Gentiles the unsearchable riches of Christ."

South Africa. Kat River.

Although no direct communication has arrived from the missionary who labors in this district, the information received from the Cape is peculiarly encouraging.

"From the Katriver the intelligence is most pleasing; and we cannot but rejoice in the providence of God, who has placed these Hottentots in such a fruitful land, abounding with streams of water, and every thing necessary for the support of man. Although only emerging from a state of dependence, the people are actively employed in improving their little property, and laying the foundation of future comfort. They acknowledge, with gratitude to God, their present favorable circumstances; and it does not appear that their outward prosperity has made them forgetful of their spiritual blessings. From accounts lately received, we find that the congregations are crowded; and that 160 communicants sat down at the Lord's table on the first Sabbath in October. A class of forty candidates meet the missionary every week, among whom are three Cafer women, and seven Bushmen. All the answers given by these people, at an examination at which Dr. Philip was present, were highly satisfactory, and showed deep feelings on the things of God.

"Another pleasing feature connected with this mission is the number of schools. There are between fifty and sixty locations, or small hamlets, separated from each other, and scattered over a considerable tract of country. Distance, therefore, prevents the children from uniting in one place, even if a building sufficiently large could be found to accommodate them. To remedy this deficiency, a number of persons, educated at the missionary stations, have commenced schools, and are bringing the children well forward."

Dr. Philip, in a letter written from the Kat River, says:—

"I never, till I came on this occasion to the Kat River, saw the full value of our missionary institutions. The attainments which were undervalued at Bethelsdorp and Theopolis, are of inestimable value scattered over the different locations of this district. Their talents, their knowledge, and their religious character, give them great influence among their more barbarous countrymen; and to their zeal and piety we owe the progress that religion is now making among the people in general. At a location entirely composed of Bushmen, who, eighteen months ago, were perfectly rude and indifferent to anything connected with religion, I found a Bethelsdorp Hottentot, to whom they give food, having nothing else to give him. He has their children well advanced, and instructs the adults in religion, except on the first Sabbath in the month, when all who can travel so far, go to Philipston to public worship. On our arrival, the schoolmaster was in the midst of his pupils; the old people soon assembled, and we had as serious and attentive a congregation as any people I ever witnessed. At another location, we met a boy, with scarcely clothes to cover him, who had

been brought up at Theopolis, and who was much prized by the people as a teacher. At a third, we found a school of sixty taught by a Theopolis Hottentot, who only requires a little assistance to enable him to devote more time to his vocation. At a fourth, a school of eighty-four children, taught by a lad of seventeen, without a shirt on his back, and clad in the meanest manner. The schools at Philips-ton are in fine order, particularly the infant school. A young girl of fifteen has been prepared to begin an *infant school* at another location; and another is under instruction for the same object. There are fourteen persons who labor among the people at the different locations as catechists. I have engaged six teachers at four rix dollars a month, and one at five rix dollars, to act as schoolmasters. The people are to find them in food."

Speaking of the progress of the work at the Kat river, Dr. Philip observes:—

"How interesting to observe the way in which the gospel is propagated! Missionaries began with individuals. These individuals rose into families. These families formed missionary institutions, and now, by 144 families from Bethelsdorp and Theopolis, the word of God is operating upon upwards of 3,000 people, who had never been at an institution; and who, according to the former progress, would have required a quarter of a century, and great expense, to do among them what is now doing before our eyes, at a comparatively small expense. Blessed is he that has lived to see these things; yet still more blessed is he who believes and labors in hope at the commencement of such a work, if he should never live to see it accomplished."

African Islands. Madagascar.

Fifteen years have elapsed since divine Providence opened the way for the society to commence its operations in this important island. During this period, the Lord has descended to bestow many indications of his favor, for which the Directors desire to feel unfeignedly grateful, as well as for the support afforded to our brethren in affliction, and gracious interpositions on behalf of the mission in seasons of peculiar difficulty and peril. Events of varied character, but important bearing, have followed each other in rapid succession, especially in recent years; and have shown affectingly the disappointment to which all expectations derived from any other source than the promises of Scripture, and the faithfulness and power of God, are exposed. The occurrences of the past year have been such as to excite feelings of deep and often of painful interest, so far as the proceedings of man are concerned. But though the mission has presented an aspect of light and darkness intimately-blended, and much that is adapted to destroy all confidence in human resources, indications of Divine regard have been afforded; and, though the difficulties have not ceased, the Directors cherish unshaken confidence, that whatever changes have taken place, or may

yet occur in Madagascar, apparently unfavorable to the mission, the cause of Christianity will eventually prevail over the ignorance, prejudice, and superstition now arrayed against it.

It is the painful duty of the Directors to report, that Mr. and Mrs. Atkinson have been obliged to leave Madagascar. It was stated that the government would not permit them to remain longer than a year in the country. They left Tananarivo on the 6th of July, and on the 6th of August last embarked for Mauritius, whence they proceeded to the Cape, in company with Mr. Le Brun. The mission has been thus enfeebled, and the introducing the infant-school system, which Mrs. Atkinson purposed to establish in that island, prevented. The government has also prohibited the natives from receiving at the hands of the missionaries the ordinances of baptism and the Lord's supper.

Amidst the discouragements noticed above, it is peculiarly animating to witness the measure of Divine benediction which rests upon the labors of the brethren, and the advancement of the spiritual dominion of the Savior. One of our brethren in Madagascar, having in a recent communication adverted to the difficulties that have since arisen, remarks,

"But still we have much left to awaken gratitude and hope. The congregations continue good; and though during service hours some inattentive hearers may be observed, the general aspect is that of serious and devout regard to the word of God. A profound silence is maintained, and the eyes of many are intent on the preacher, while he endeavors to warn every man, and to teach every man, that he may present every man perfect in Christ Jesus. It is also gratifying to find a spirit of inquiry among many. The natives pay us numerous visits for the purpose of conversation on topics of Divine truth, sometimes bringing their copies of the Scripture with them, and at other times requesting the use of ours for the time; and then eagerly turning to some passage on which they want information, they ask us its meaning and design; and I have been frequently surprised at the readiness with which they have then associated such passages with others, with which they were before familiar, comparing spiritual things with spiritual. Among persons of this class are found some who were not brought up in the schools, but have learned to read of their own accord; and I trust are guided and enlightened by that Spirit who causes light to shine out of darkness."

Respecting the Christians (members of one of the mission churches at Tananarivo) who have been forbidden to participate in the Lord's supper, one of the missionaries writes thus,

"I am happy to inform you, that the natives who joined us, with the exception of one or two, have conducted themselves worthy of their profession ever since they were admitted to the church. We have the ordinance administered in the native language, that the native

members, though not allowed to unite with us in body, may unite with us in spirit. They frequently say, that the ordinance thus administered in their presence, and in their hearing, is very refreshing to their souls, and is calculated to fix their minds on the sufferings and death of the Savior who laid down his life a ransom for them. They bless God that no human power has control over their thoughts and affections, to prevent their meditating upon the dying love of the Redeemer; and they sincerely hope and pray for the time when they shall again enjoy the privileges of the children of God."

Schools.—The Directors have the satisfaction to state that the schools in Madagascar, which since the death of Radama have been nearly discontinued, are again brought into activity. In the end of August last, the missionaries communicated the following gratifying news on this subject:

"We are happy to inform the Directors that the queen has given positive orders for filling up the schools agreeably to the numbers appointed by Radama, up to the period of his decease. The present number remaining in the schools is 1,244; the number to be added is 4,579, making a total of 5,823. Directions have also been issued by the sovereign, that all the scholars, including those who have left the schools, pass a monthly examination, and attend on the Sabbath, lest they should forget what they have acquired.

"Many of the people in the capital, and also many in the provinces, are learning to read. This creates a great demand for books. The following circumstances may be regarded as an evidence of the urgency with which books, and especially the Scriptures, are required by those who can read: 'I was struck a few days ago,' observes one of the missionaries, 'by two young persons, who came to me with a slate in their hands, on which one of them, a respectable young female from the country, had written a letter urgently requesting a copy of the New Testament,

"I have long lived in darkness,' said the writer of the letter, 'and am now most desirous of being brought into the light, that I may know about God and his Son Jesus Christ. Oh! pity me, have compassion on me—give a copy of the New Testament. I am greatly in need of it; be merciful to me, and grant, if you possibly can, my request.'

Conclusion.

In the several parts of the world, connected with the society's operations, there are—

220	Stations and Out-Stations.
93	Missionaries.
21	European
243	Native } Assistants.
54	Churches.
4,557	Communicants.
448	Schools.
27,257	Scholars.

The society has thirteen printing establishments. At nine of these have been printed 250,050 books, including 37,500 portions of Scriptures. And from eleven stations, 113,237 copies of books have been put in circulation.

Increase in printing in the year, 111,050 books.
Increase in distribution, 1,197

Seldom have more satisfactory accounts of actual good been presented to the members of the society than it has now been the privilege of the Directors to report. In British Guiana, a portion of the world to which, as connected with the West Indies, the attention of all, especially of the religious portion of the nation, is now directed with a strength of interest and ardor of hope that has scarcely been equalled, and never surpassed, the Lord has owned and blessed the labors of our brethren to an extent greatly exceeding that of any equal period, during the five-and-twenty years that the mission has been established. In South Africa, the details of the proceedings of our brethren show that the Lord is opening fountains of spiritual blessings in the desert, that the solitary places are made glad, and the moral wilderness rapidly becoming as the garden of the Lord. In Madagascar, amidst many and peculiar difficulties, a pleasing addition has been made to the number of those who, there is reason to believe, have found the gospel a savor of life unto life. In the Pacific Ocean, new fields appear white unto the harvest. In China, accessions are made to the native church, additional means for multiplying copies of the word of life are in operation, and fresh avenues are opening for its communication to the people. In India a scene is opening up before the Christian world as unexpected as it is impressive; and although the effects of the exertions of this and kindred institutions will, in many instances, never be known on earth beyond the precincts of the many bosoms which they are now agitating with intense emotion, and many of the fruits of faithful labor may remain concealed till the laborer shall have retired to his rest and his reward, and much of the good that is done shall be revealed only in eternity, seldom has so large a measure of encouragement, in actual progress, been manifested as during the year that is past. The multiplied instances in which the ministrations of our brethren are made the means of spiritual benefit to their own countrymen, and the vigor, liberality, and zeal with which these are beginning to come forward to the help of the Lord, some supporting schools, some bearing expenses of itinerating, and others of printing, is peculiarly cheering. The facilities afforded by the liberal policy of the government in some parts of the country is also encouraging. The increase of a spirit of inquiry and a desire for education, the readiness and attention with which in in the most important places the inhabitants attend the preaching of the gospel, so that some of our brethren are engaged twice or thrice every day, and were their strength equal to their

work, they might be employed daily from morning till night, in proclaiming the unsearchable riches of Christ to large and attentive native assemblies; the eagerness also with which Christian books are sought, and in many instances perused, the violations of caste, the abolition of idols, the destruction of heathen temples, the erection of buildings for the worship of the true God; the number, rank, and character of many of the converts who have embraced the gospel, the increase and efficiency of native agents, all combine to show the decisive character which the work has now assumed. In connection with this, the movements among the natives themselves are striking and important. Connected with Hindoo families of rank, influence, and wealth, a class has risen up, familiar from infancy with all the gross abominations, absurdities, and falsehoods which constitute Hindooism, trained and disciplined to mental efforts by a liberal education, stimulated by a desire to disseminate their own views; who have commenced a fearless and uncompromising exposure of the dark features of Hindooism, and all its mysteries of iniquity. The direction they give to that portion of the native press which they possess, and command with a power and effect which no European could produce, and their explicit and forcible appeals to their countrymen to cast away the imaginary power that has so long rendered them the victims of extortion and tyranny, must lead to most important changes in the entire fabric of belief and sentiment among the natives of India.

Can we doubt to what, in the arrangements of Him who is wonderful in counsel and excellent in working, all this is preparatory? Can we see Him, whose kingdom ruleth over all, thus raising up in the very centre of idolatry a power which appears designed to remove the barriers it had so long opposed to the progress of his gospel, without perceiving in the very operations of that power, a strong appeal to bring into action every dormant energy, and to hasten to the help of the Lord against the mighty? India is the heart, the strong hold of the idolatries of this world; we cannot doubt that the fall of her stupendous fabric of idolatry would convulse every other system of paganism in the earth: and while the means of accelerating this are becoming every year more numerous and effective, we cannot resist the inquiry—Are the churches of Christ prepared to take advantage of such a state of things? Are they prepared to meet the demands thus presented?

What is the report of our brethren on the spot?

"For an extensive conversion of the heathen we are really not prepared. By such an event we should be overwhelmed; and what little we might do would be neutralized by the pressure. Instead of rejoicing, we should have to weep, and to say, 'This is a day of trouble and of rebuke.' But can we expect that God will pour out his Spirit, while the result would be marred by the want of that agency which, according to Divine appointment, is necessary to direct and secure that result? What, then, is

to be done? You will, no doubt, agree with us in thinking that these stations are *by no means* to be given up; but languish they *must*, if more men cannot be sent; and we are sometimes tempted to think that it were better to give them up *entirely* than leave them to languish. We fear you are not aware *how much has been lost, is being lost, and is likely to be lost*, for the want of men ready to take up the work when others have to leave it. It may be safely affirmed, that *there never has been such a disposition to hear the gospel as there is at present*. There are also striking appearances which indicate that idolatry is not long to be the religion of India. Indeed, great numbers of the Hindoos themselves look with much anxiety on the present conflict of sentiment, and fear a result unfavorable to their present system. But should these indications disappear, or, if the place of superstition should come to be occupied by infidelity, there is no ground to doubt that one reason would be, the want of men to state the nature and urge the claims of Christianity."

While such was the tenor of communications from the East, and appeals scarcely less important were urged from the West Indies, South Africa, and the recently visited islands of the Pacific, the Directors received offers of service from an unusual number of pious, intelligent, and in other respects, suitably qualified individuals, many of them educated and prepared, without delay, to enter the field.

But animating as the prospects are, and strong as are the encouragements to expect from faithful and vigorous effort the most extensive and decisive success, we ever seek to associate the most entire consecration to the work with the deep conviction that it is not by might, nor by power, but by the Spirit of God that the victory is to be achieved; and while we rejoice in the increasing evidence which every year supplies, that "the Lord of Hosts is with us," we feel a stronger motive to exclaim, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth sake."

Causes and Evils of the traffic in ardent spirits in the Georgian and Society Islands.

THE following extracts of a letter from the Rev. William Ellis, Foreign Secretary of the London Missionary Society, to one of the Secretaries of the Board, should be read in connection with the statements at pp. 101—106 of the last number. The letter is dated London, December 16, 1833.

In my previous letter, dated September 3d, in that part which referred to the South Sea islands, I informed you, that our brethren gave us very affecting accounts of the demoralization produced by the increased use of ardent spirits; large quantities of which had been imported by our countrymen and yours, and hawked about the settlements, as well as sold in barrels, and that as it had proved a source

of profitable barter to the principal chiefs, it was not so much disengaged as formerly. Recent accounts from the islands are, in reference to this subject, even more discouraging than those previously received. Our brethren state that the besetting sin in Tahiti, at present, is drunkenness; that it had produced the greatest mischief in the churches; and had, in some parts, prevailed to such an extent, that, in one of the churches, the administration of the ordinance of the Lord's supper had been discontinued; and, when speaking of the effects of increased intemperance and the war on Tahiti, one of the missionaries observes, "I have seen more wickedness within the last two weeks, than in eighteen years before." The arrival of these tidings has, as you will naturally suppose, occasioned the Directors the deepest distress. They have communicated the same to the supporters of the society, in the Missionary Chronicle for the month of November, and believe they have shared in the sympathy and prayers of the Christian public at large. The use of the deleterious drugs already referred to, appears to have been greatly increased by foreigners of different nations having established a number of grog-shops on shore, for retailing spirits, and by the chiefs having been induced to become traffickers in rum. The extent and disastrous operation of this immoral habit, has led the Directors to endeavor, by mature deliberation, with special prayer for divine guidance, to devise and apply, without delay, the most effectual remedies. With this view, they have written very fully and urgently to the missionaries, recommending the formation and extension of temperance societies; and have sent selections of the most approved works on the subject which the friends of the temperance cause in England have published, for translation into the native language. They have also opened a correspondence with the British and Foreign Temperance Society, for the purpose of promoting temperance among seamen; and with the British and Foreign Seamen's Society, with a view to direct the attention of that society especially to the moral improvement of seamen visiting the Pacific. They further purpose writing to the chiefs of the islands, to bring the subject, in a suitable manner, under their consideration.

We cannot but feel, in common with a large portion of our own countrymen, deep regret that we were not at an earlier period more forcibly impressed with a sense of the enormity of the evils of intemperance; that we regarded it, even in its most demoralizing operations, as an evil that it would be in vain to attempt,—excepting to a limited extent,—to remedy; and which we must rest satisfied to contemplate and deplore; and that we were not sooner aroused to use our efforts for arresting its progress: but we are grateful that indifference has not been allowed longer to prevail; we are encouraged by the conviction that, as the evils of the use of ardent spirits are more fully manifested, good men, of every country, will unite in promoting their exclusion from all civilized and Christian society; and individuals who, from motives of sordid inter-

est, shall persevere in cherishing and promoting, among partially enlightened and civilized tribes, a habit so destructive of whatever is commendable, so detrimental to all intellectual and social improvement, so prolific of crime, and—excepting in cases of extraordinary prevention—so inevitably ruinous, shall be found only among the most debased and worthless portions of society.

We feel persuaded you will very cordially sympathize in our feelings of deep distress, on account of the evils that prevail in our missionary stations; and cheerfully aid us, by every means in your power, in effecting their diminution and removal. And, as our brethren inform us that a large proportion of the spirits used at Tahiti, &c. is conveyed in American ships, some from Boston; that it is chiefly what is termed New England Rum, that is imported to the islands; and that, in some vessels, it comprises a considerable part of the cargo taken for barter with the people; I am instructed by the Directors of the London Missionary Society to request (which I do with the most entire confidence), that you will favor them with your Christian co-operation, and use your best endeavors to prevent, to the utmost practicable extent, the continuance of the evil.

The most effectual means of securing an object so desirable, will more readily occur to yourselves than to them. Whether by a correspondence with the American Temperance Society, or by using your influence with owners and masters of vessels visiting the islands, to induce a greater number of them to forego the gain that might be secured by traffic in an article of absolute inutility, and scarcely less pernicious morally than arsenic would be physically, or by any other means, it shall appear to you that it can be best accomplished; we rest assured, from the vigorous efforts the religious portion of the community in America has already made, and the impulse in favor of temperance which you have given to your own country and ours, that we may rely on your cordial and sincere assistance.

CHURCH MISSIONARY SOCIETY.

INDIA.

Calcutta. Progress of Education.

THE following judicious remarks—says the editor of the Church Missionary Register for February 1833—of the Rev. T. Dealy, are peculiarly worthy of the attention of persons who think that education may be conducted upon principles not including religious views. Mr. Dealy observes:—

"Never was there a time more dearly requiring the Christian world to be alive to the duties of their vocation, than the present. The movement has been made upon the native mind in this country, and it will not rest in its present attainments. It has tasted the cup of knowledge, and its appetite has almost become enraged for larger draughts. As yet, however, it only asks for intoxicating potions,

which increase its feverish anxiety: it rejects the waters of life with disdain; it will not receive the only medicine which can heal its maladies. This unnatural state of things has arisen partly, I feel conscious, from the injudicious conduct of many who profess and call themselves Christians, who have not regarded Christianity in its proper light. These individuals look upon religion as only adapted for a state of civilized society, for an educated and instructed people; and hence they have carefully excluded Christianity from their principal schools and colleges. The consequence has been, that the natives, who have themselves been accustomed to mix up religion with the most minute and ordinary concerns of life, are naturally led to imagine that Europeans attach no importance to their religious principles, or, at most, consider them as of secondary concern. This state of things must be met by firmness and decision on the part of Christians: there must be no compromise. Education must become what it was designed to be—"The nursery for the church." The Bible must be the class-book of our schools; and its doctrines and duties must be exhibited and made known. I hope that you will make this a prominent matter in the Instructions of the Committee, &c. The missionaries, I am happy to say, feel the truth of these observations strongly; and they now go directly to work. They let their object be plainly known and understood; and so far from meeting with the difficulties which they expected, the natives at once enter into their views. It is gratifying also to observe the interest which is now taken by private Christians in the instruction of the natives. I have had applications, within the last few days, from three civilians, for information on the subject of schools, as they wish to establish them in their own districts. I know nothing that is so likely to be useful to mission work, as seeing private Christians thus putting forth their energies in this good work. The most gratifying trait, at the present time, is, that many of those in the honorable Company's service, who formerly opposed the introduction of Christianity into the schools, begin to see the error of that mode, so far, at least, as the reading of the Scriptures is concerned. They perceive that secular knowledge does not civilize, as they supposed; but adds to the native blindness of the mind the most insufferable pride. Men become puffed up in their fleshly mind. This is the general state, assuredly, of the educated natives in India. There may be one or two exceptions; but it is difficult to find them. But how could we expect it should be otherwise? God has appointed but one remedy for the spiritual cure of man; and if we expect to effect it by any other, what can we look for but disappointment?"

Burdwan.

Mr. Weitbrecht writes, 3d March, 1832,

"There is an increasing spirit of inquiry perceptible among the Hindoos; and the conviction that their idolatrous worship is perni-

cious for man's welfare gains deeper ground among many. We have at Burdwan always a small number of inquirers, and our little native Christian congregation is increasing almost with every month. During the last month, fifteen natives, mostly adults, were baptised, and a number of candidates are preparing for the same. Among our native Christians, there is a goodly number employed as teachers and catechists in our schools: a few also are going about preaching the gospel to their heathen brethren, and adorn their profession by an unblameable conduct, and faithfulness in discharging their duties."

Culna.

Mr. Weitbrecht writes, concerning a visit which he paid to the schools at Culna on the 21st of January, 1832,

"I found about eighty boys in the school. The first three classes read the New Testament, and Ellerton's dialogues, being a compendium of Bible history, exhibiting one of the finest specimens of the Bengalee language. The children answered most of my questions with great readiness, and appeared to be well versed in the New Testament. Having read the history of a man from whom our Savior cast out a devil, I asked a boy whether Christ is able to heal also man's spiritual diseases. The boy answered, 'Yes, he can.'—'How is that done?' 'By forgiveness of sins.'—'But what is required of man, in order that he may receive forgiveness of sin?' 'Faith.' 'If you know that faith in Christ is necessary, why do you not believe in him?' I was surprised at the boy's answer: he said, 'It is because Satan is holding us back.' I replied, 'If you feel that, you must pray to God to drive out Satan from your heart.'

"An old jealous brahmin was listening among the assembled crowd: he appeared rather annoyed at hearing our conversation concerning a Savior, and forgiveness of sin, and the influence of Satan. He pressed forth, and, with a view to entangle us, he asked, 'Will you tell me where the Devil is, and how many such bad spirits there are?' We told him that he has his dominion in them who do not believe in the true God, and are slaves of sin; 'Consequently,' said I, 'he has his dwelling in your own heart.' 'Well, that may be; but how many are there?' We answered him, that they must be innumerable, as the world is so full of wicked and unbelieving people. In conclusion, we exhorted him, that, under his present distressing circumstances, he should take his refuge in that Savior, who offered to him also redemption from sin, and eternal life."

Krishnaghur.

Mr. Weitbrecht writes as follows concerning the schools at this place:

"A few months ago, we established here a boys' and a girls' school, now containing upward of 100 boys, and 50 girls. When the Christian rejoices in hearing that native girls' schools are flourishing in Calcutta, Burdwan,

and some other places in Hindooostan, he will find additional cause for it in the present case. All the girls in other schools are, as far as I have seen, of the lowest castes, and generally poor. Here we have a school filled with girls of the highest castes, and most respectable Hindoo families; a sure sign that the old prejudices of this people are wearing off, when the highest classes of people in a large town think it important and advantageous for their daughters to receive instruction.

When Mr. Deerr and myself made the first proposition to the natives, of establishing a girls' school at Krishnaghur, they found it such a strange idea, that they asked, 'What! do you intend to make our girls writers in the court?' Thus many Hindoos are still of the opinion, that to teach a girl to read and write is making evil worse; and that, as they would apply their acquired knowledge only for a bad purpose, they must still be kept in their degrading ignorance and subjection. But old things are passing away, and we may yet see a more glorious day rising for the benighted people of Bengal."

Bancoorah. Advantages of Promptitude and Decision with Objectors.

A few days ago, when I introduced the gospel of Matthew in the second class of one of our schools at Bancoorah, some boys made a trial whether they could oppose the reading of the Scriptures, by telling me that they did not like to read these books. I apprehend that they had been instigated by a gooroo (spiritual teacher) whom I saw in the school, a few days before, shaking his head at the sight of the Scriptures.

"I see, more and more, that to be decided with these people has the best effect upon them: whenever a person shews some fear or anxiety, they think they are sure of the victory. I told the boys that I was come to lift them out of the mire of ignorance and folly, and to teach them that, which, if received, would prove their happiness for time and eternity. 'I have built you a fine school-house: I give you teachers and books, all gratis; and try, with all diligence, to open and enlighten your minds. What do you think? are you or myself the best judges how that can be done? or is it proper that I should first ask you what books you please to read in my school?' The boys all sat silent. Then I requested that every one who was unwilling to read the gospel should stand up, and directly leave the school; when all, with one consent, began to make excuse, saying: 'Sahib, we do not want to go: we will learn and read this book.'"

DOMESTIC.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

FROM the tabular view of the missions of this Board for January 1, 1834, published in the

Missionary Register for that month, the following extracts are taken.

The Board now sustains 17 stations; nearly 100 missionaries, school-teachers, &c., including native assistants; and schools, containing not far from 500 pupils. Thirteen churches have been gathered from among the heathen, with upwards of 1,000 members, baptised on a profession of their faith in Christ. Besides this, four printing-presses, and a type and stereotype foundry, have been put in operation, in Asia; from which, already, 6,237,800 pages of tracts and the scriptures have been issued in the language of the Burmans and Talings. A printing establishment is also provided for the Indians at the west.

In the empire of BURMAH, the population of which is estimated at 18,000,000, are six stations.

1. *Rangoon.* Commenced in 1813. One missionary, who is also a printer, and his wife; one native pastor, and two native assistants.

Here the schools have been broken up, the last year, by the government. This station has been occupied successively, for a short time, by Messrs. Judson, Wade, Jones, Kincaid, and Bennet. These changes have been unavoidable, but it has had an unfavorable impression upon the people. It is now in contemplation to build a permanent house for the mission. Eight have been baptised the last year. The present number of the church is forty-two.

Rangoon is a city of Burmah proper, and is the principal seaport. Besides its commerce, it is the centre of attraction for religious festivals. Hence, it furnishes unusual facilities for the circulation of tracts and portions of scripture through every part of the empire. Mr. Jones, alone, gave away 11,000, the year past, giving only to those who asked. Many of them have gone far into the interior, and awakened a strong spirit of inquiry.

2. *Ava.* Commenced in 1822; suspended in 1829; resumed in 1833. One missionary.

Ava is the royal residence, the capital of Burmah. Little is known of the progress of the gospel there since the death of Dr. Price. The Rev. Eugenio Kincaid is probably now there; but sufficient time has not yet elapsed to receive communications from him.

3. *Maulmein.* Commenced in 1827. Two unmarried missionaries; three married missionaries and their wives; two printers and their wives; one unmarried female missionary; and nine native assistants.

Most of the missionaries at this station are recently arrived, and are engaged in learning the language.

Maulmein, the second Serampore, is the principal seat of the Burman mission. It is situated not far from the mouth of the river Salwen. It is the chief town of that part of Burmah which is under the British government. Here, the missionaries have full protection. Here, also, is the printing establishment, where four presses are now in opera-

tion. A type and a stereotype foundry also, are just established.

There are three churches, the Barman, the Karen, and the English; the last consisting chiefly of converted British soldiers. The total number of members is 406.

There also are several native day-schools, and a Sabbath-school of 40 English scholars.

This station has been greatly blessed by the Holy Spirit, and the blessing still continues. Mr. Judson, in three excursions among the Karens in 1832, baptised 66 disciples to Christ. Eleven English, and nine natives, were baptised the past year at Maulmein. Mr. Judson, for the last two years, has chiefly devoted himself to the translation of the Old Testament, which is probably by this time completed. The New Testament was finished two years ago, and is now printed and in circulation. Successive editions will follow, as the demand for them shall require. Tracts of twenty different kinds have also been published, and have produced great effects on the minds of the people. An alphabet and spelling-book have been prepared for the Karens—thus giving them a written language.

4. *Tavoy*. Commenced in 1828. One missionary and his wife; one unmarried female missionary; and three native assistants.

Tavoy is southwest of Maulmein. It is a fortified city, lying on the river open to the sea, and contains about 9,000 inhabitants. The number of fruit trees gives the city the appearance of a grove. It is an older and pleasanter place than Maulmein, and has 200 kyoungs for priests, and more than 1,000 pagodas. The last year, Mr. Mason distributed here 40,000 pages of tracts. The Karens still continue to inquire after, and receive the gospel. Mr. Mason has made repeated visits among them, and baptised many. The present number of the church is 172. Here are five or six schools for native children, containing 170 pupils. Some of them travel 40 or 50 miles over almost impassable mountains and deserts, the haunt of the tiger, to hear a sermon, and beg a Christian book.

5. *Mergui*. Commenced in 1829. One native pastor, and one native assistant and his wife.—Eight were recently baptised here. The whole number of the church is not known.

6. *Chummerah*. Commenced in 1829. One unmarried female missionary.—This is a new station some miles north of Maulmein.

In the kingdom of SIAM, the population of which is estimated at 3,600,000, a mission has recently been commenced, at Bankok, the capital, by the Rev. John T. Jones and wife, formerly of the Burman mission. They arrived at Bankok March 25, 1833. They are now studying the Siamese language. The prospect of usefulness is great.

The Board have a mission in FRANCE, with one station at

Paris. Commenced in 1833. One missionary and his family. Rev. J. C. Rostan, in company with Prof. Chase, arrived here in December, 1832, and shortly after, opened a

chapel for preaching the gospel. They were joined by Mr. Cloux, a native of Switzerland, sent out by the Baptist Continental Society of England. Their object met with unexpected encouragement, considering the difficulties of this situation. Several persons have already presented themselves for baptism, and it is expected soon to organize a church of Christ. Prof. Rostan has of late been delivering lectures before the *Society of Civilization*, on the subject of true Christianity, which are exciting astonishing interest; and, we trust, will result in incalculable good to the French people.*

The Board have also a mission in WESTERN AFRICA, at

Liberia. Commenced in 1822. The Baptist church at this place is under the care of Messrs. Teague and Waring, who are both licensed preachers. There is no missionary on the ground at present, though the Board are desirous to obtain one. A recent revival of religion has increased the church to about 200 members.

Among the NORTH AMERICAN INDIANS the Board has ten missionary stations, four east and six west of the Mississippi river.

1. *Valley Towns*. 1818. One missionary and one school-teacher, and their wives; one unmarried female missionary; three native assistants; one interpreter; and one other helper.—This station is within the limits of North Carolina. Present number of boarding-scholars, 21. Many parents also attend. Great additions have recently been made to the church, which now contains 192 members. All the members belong to the temperance society. The good work of grace is still in progress.

2. *Thomas*. 1826. One missionary and one schoolmaster, and their wives.—This station is on Grand river, Michigan Territory. Here are two schools, containing 36 scholars, a temperance society, and a church of 40 members, about half of whom have been added within the last year.

3. *Sault de St. Marie*. 1823. One missionary and his wife; one licensed preacher; and one unmarried female missionary.—This station also is in Michigan. A boarding and district school are here taught; and an infant school part of the year. In all, there are 60 pupils. The church, which at one time contained 50 members, has been diminished by the removal of the United States army. The New Testament has been translated and published by Dr. James, in the Chippewa language, and is now in circulation.

4. *Tonawanda*. 1820. One missionary.—This station is within the state of New York, and is under the supervision of a Board appointed by the Baptist Convention of that state. The school contains 30 scholars, and the church is flourishing.

5. *Arkansas Cherokees*. 1832. One missionary and his wife.—A school has been recently opened among them with flattering prospects. A church is also gathered.

* Prof. Rostan died, of cholera, at Paris, on the 5th of December last.

6. *Arkansas Choctaws*. 1832. One missionary, and one native preacher.

7. *Shawnees*. 1831. Two unmarried missionaries, and two married missionaries and their wives.—Instruction has been given, not only to the Shawnees, but also to the Delawares; and arrangements are making to extend it to other tribes in the Indian Territories.

8. *Puttacatamies*. 1833. One missionary.

9. *Creeks*. 1829. One missionary, and one native assistant, and their wives.—This station is in the Indian Territory, west of Arkansas. The location is a good one, and every thing connected with the schools and church, already wears a flourishing appearance. In the Sabbath-schools are 80 pupils, and God has blessed the church by a revival. It has 63 members.

10. *Ottoos*. 1833. One missionary and his wife.—The village of the Ottoos is 200 miles northeast of Shawnee. The tribe contains about 2,000 souls. Mr. Merrill has recently arrived, and is engaged in acquiring the language, and instructing a school at the Agency.

The materials for a printing establishment among the Indians have been recently provided by the Board, and are now arrived at Shawnee. Its location is not yet determined. It is in the care of Mr. Jonathan Meeker, late of Cincinnati.

Mission at Ava.

The Missionary Register for March contains the journal of the Rev. Mr. Kincaid's voyage, from Rangoon, up the river Irrawaddy, to Ava, a distance of about 700 miles, commenced April 6, 1833. He was accompanied by his wife and her sister, both English ladies, by Ko Shoon and Ko Sanlong, two native preachers, and by several other Burmans. The whole journal is exceedingly interesting. The following extracts present most animating encouragement to bold and judicious efforts for the conversion of the heathen.

Preaching at Da-nu-bu.

April 13. Early in the morning went to a kyoung, found an old blind priest, sitting on an elevated place, 25 or 30 gold idols a little to his right hand, many offerings spread out before him, and an assembly of about 50 persons waiting to hear the sacred Pali. All was profoundly silent when I went in. I broke the silence by asking if that priest was blind. They said "Yes." "Is he also mentally blind?" "Yes." "If the eyes of his body, and the eyes of his mind are blind, how great is his darkness? Does the old man worship those idols, standing there?" "Yes, every day." "There is an old blind man, worshiping blind idols. What a distressing sight! And I suppose he teaches you to worship those

blind and dumb idols." A dozen voices said, "Yes, he does." The old priest had listened all the time with fixed attention; but now his patience became exhausted, and with a harsh, angry voice, he cried out, "Is this the foreign teacher, who preaches Jesus Christ, and that he made every thing? I do not believe this." I said to him, "What do you believe? You believe that Gaudama, a black foreigner, under a certain tree, became a god, ate pork, was very sick, and died. This is the god you worship." The people sitting around appeared to take an interest in the subject. I distributed 15 or 20 tracts, and one of them read aloud the most part of the *Balance*. I then called on the governor, gave him Luke, and John, and the epistles, also the globes. He is a pleasant young man, rather intelligent, and very candid in conversation. When parting with him, he said, "Your object is good; but the Burmans are very ignorant, and cannot understand much." This place is noted for being the spot where the great Bandola lost his life in fighting against the English. In all about 300 tracts were given away, and several persons listened with great earnestness.

Visit to Zo-Loon-Thoung.

Reached Zo-loon-thoung, a small village, like many others we have just passed. Here we intend to spend the Lord's day, and scatter some seed that shall hereafter yield much fruit to the glory of divine grace.

14. Lord's day. After preaching on board the boat, went into the village: a good number gathered around, and listened to a long discourse. Ko Shoon and Ko San-long continued preaching to different groups till near night. The people are eager to hear, and get books. One man says, many months ago he got a book in Rangoon, that told him about the eternal God, who made all things; and about Christ, who died to open the way for the forgiveness of sin. He says the more he has thought of this, the more it sticks in him that it is true. Gave him two tracts, and Luke and John. It seems as if Satan was asleep; none dispute, all are eager to hear. Oh, that the gospel this day preached, and 100 tracts given to this people, might be blessed to the salvation of some precious souls!

Five bold Inquirers.

17. After spending all the forenoon in the city, in which time we found many to dispute, and a few who appeared to be serious inquirers, we came to Thir-a-wau, a considerable village on the right shore.

Ko Shoon and Ko San-long went into one part of the town, and I went into another. I now found myself surrounded by an attentive assembly. When it became dark, several urged me to stay longer, saying, "We want to hear more of this religion; if it is true that there is a God who is free from sickness, old age and death, he must be the most excellent." About 30 followed me to the boat, and begged

for books. Ko Shoon and Ko San-lone did not return till long after dark: they found a large number willing to listen—more than 100 men, besides women and children. At length, several priests came in, and were so indignant at their boldness, and the listening attention of the people, that they began to revile and dispute, and influenced all but five or six persons to give up the tracts they had received—about 100 persons. Five men declared boldly their conviction of the truth, and determination to read and examine. I trust a small handful of corn has been planted here, that shall spring up and yield fruit that shall shake like the forest of Lebanon.

Discovery at Ting-dau.

19. The village *Ting-dau*, on the right shore, is noted as a place where brother Judson, on his way to Prome, spent a night; and preached the gospel to the people. Four men who then heard the gospel, and received tracts, profess a decided attachment to the Christian religion. One of them said, 'About six days journey from this, on a river that breaks off near this place and empties itself again into the great river near Bassene, is a Burman who has two or three of our books, and is preaching the eternal God.' I mention this as the report of the Burmans. Oh, that the Spirit of God might be poured out, and hundreds be raised up to preach Christ and the resurrection! Such a day will come, and perhaps it may not be distant.

Remarkable result of preaching.

21. The Lord's day. At *Ya-gen*, after morning worship, Ko Shoon and Ko San-lone went into the village, and an assembly of about 200 came around them, and listened to the gospel for a long time. At length one female said, "This God is the true God; this doctrine is the Divine communication." Two or three immediately began to revile her—said she was a woman, and had no right to speak on such subjects; but the truth had touched her heart, she said, and she had a mind as well as a man. Some of the people joined on her side, so that the contention became great. In a little time the whole town was in an uproar; and the head-man came. He threatened the people; said they had a religion good enough, and so dispersed them. About forty, including the above-mentioned female and her sister, came again to Ko San-lone, listened a long time, and asked for tracts. This female said, as soon as she heard, the truth shined upon her mind, and she saw instantly that all her life she had been stupidly worshipping what was no god.

Interesting Incident.

23. Ko Shoon and Ko San-lone travelled the whole day, passing through all the small villages till we arrived at *Key-an-gen*, a town as large as Rangoon, on the west side of the

river. They found many disposed to listen, and hardly one in these country places manifested much attachment to Boodhism. In a small village, two miles from *Me-an-oung*, they gave 12 or 15 tracts to a number of men sitting in a zayat, and lay down to sleep a few minutes. In the mean time the chief secretary of the city came up, and, seeing these books, began to threaten the men, said they should give up the books, and read no more. This waked up Ko Shoon and Ko San-lone. They said, Have you ever read about the eternal God? He said, "No." They read the Balance and a part of the View, and then said, pointing to two large idols which were on the opposite side of the street, just finished at the expense of this man, "Are those idols God? or is there a God who made all things?" The man wished for some passages in the Balance to be read again. He then said, "These books teach the true God;" and would not be satisfied till he had got one of every kind, and would not let the brethren go till viuetals were prepared and they had eaten. Thus in one short hour, this man's violence was turned into gentleness, and his opposition gave way to sober inquiry.

Great encouragement at Ka-thay.

27. Early this morning we spread ourselves through the city, and in no place have I seen the people so anxious to hear. It seems as if they were moved by one common spirit to inquire about the Christian religion. I gave the governor the Scripture in tracts, the Balance, View, Investigator, and Chronology. He received them kindly. One of the government men, who has recently been to Ava, says he heard much about our books, and one of them he heard read. Ever since, he has been anxious to get some of the books. He called all his men, told them to ask for books, and read about the eternal God. This man says he has long had doubts about Gaudama's religion, and these were increased by hearing two or three great men in Ava declare their conviction that this new religion was true, and would spread through this country. This man appears to be sincere, and to have a heart disposed by the power of God to receive the gospel. The boat has been so thronged, that we were obliged to push away from the shore, to avoid the calamity of being sunk. Just as we were leaving, the head-man of a village came, and begged for a book he had just heard read; on making inquiry of him about the book, he repeated much of the Investigator: he appeared so earnest that I gave him four books instead of one.

Joyful discovery at Tha-ret.

May 7. Three o'clock in the afternoon came up to *Tha-ret* on the west, and *Ya-toung* on the east side of the river: both these towns are very large. While I was giving away some tracts to a crowd of people that lined the shore, a young man of an interesting appear-

ance came near, and said, "Will you please give me St. John's History of Christ, and the Acts of the Apostles?" "Did you ever read these books?" "Yes, teacher Judson gave them to me in Prome; but when the city was burned, I lost the books." I gave him the books, and four tracts, and he immediately disappeared in the crowd. Soon after this we moved our boat one or two miles farther up the town, where we would be more secure from the wind. I could not help thinking of this young man, but did not expect to see him again. However, at dark he made his appearance, and said, there is a man in this city besides me who believes in Jesus Christ, and he wants to see the teacher, and get books; but he thinks the boat is away, and has sent me to search. We followed the young man, and how were we surprised, and almost overjoyed, to find a venerable old man full of faith and hope in Christ, though he had no other teacher than St. John's History of Christ, and the View, accompanied by the influence of the Holy Spirit. He said he had loved Christ for about two years, and his language was that of a man who was acquainted with his own heart. He spoke distinctly of the carnal and spiritual mind, of regeneration and baptism. The young man before mentioned, had heard brother Judson preach in Prome, and had got books; afterwards he brought them to this town, and read them to this old man; and both, I trust, are born of God. I do not know when I have spent such an evening. To find two pilgrims in this great desert, to hear them speak so boldly and decidedly of their love to Christ in the presence of more than forty persons, filled me with joy. Surely this is the work of God! the power of the cross is felt in this dark land. O Burmah! Burmah! cast away thine idols, and hear the word of the Lord.

Encouragement at Paco-ke-koo.

23. At four o'clock in the afternoon, came before Paco-ke-koo, a town as large as Rangoon, on the west side of the river. Ko Shoon

went into one street, Ko-San-lone into another, and I took a third, widely apart from each other, and continued preaching till night, to immense crowds of people. Having returned to our boat, three or four hundred gathered along the shore, and listened to the words of eternal life. Several individual cases here are very interesting. I will mention one. A man about 40 years old, told me that some months ago he read a small book that made known to him the living God: at first he remained careless, but afterwards his mind shook, (as he expressed himself), and he was afraid to worship idols any more; at the same time he knew not how to worship the eternal God. "Can you, Sir, (said he) give me the Divine communication?" I gave him all the Epistles, the View, and Catechism. "Here," I said, "are the words of the most high God; you must believe in Christ, and pray for Divine light." How cheering and encouraging to find some precious souls aroused by the *still small voice!*

25. Meyen-gyen is a village of 1,000 houses, having in its neighborhood many small towns. Here we have spent all the afternoon, preaching and disputing. One old man who had listened long enough to see that our doctrine subverted the very foundations of paganism, became greatly enraged—dashed down the book we had given, and threatened us with the loss of our heads, if we preached against idols. However, we paid him no more deference than we did his gods: he then, like an insane man, rushed through the streets crying out against us as heretics and deceivers of the people. This aroused the people, so that great crowds came out to hear us, and I trust some received a good impression.

Arrival at Ava.

30. We reached Ava this morning, having travelled 54 days, and visited nearly 300 cities and villages; in all of which the gospel has been preached, and about 15,000 tracts and portions of the Scriptures have been distributed.

Miscellanies.

CHINA.

Geographical Account of the Chinese Empire.

[Continued from vol. xxix, p. 349.]

THE COLONIAL POSSESSIONS of China are Mongolia, Soungaria, Eastern Turkestan or Little Bukharia, and Thibet. Corea and the Lewchew islands, although their sovereigns do not reign but by the Imperial permission of China, can be regarded only as tributary nations.

Mongolia is for the most part subject to a military and feudal government. It is partitioned among a number of native princes, who are kept in close dependence upon the Mant-

chou dynasty, to which they voluntarily submitted, by frequent alliances with the princesses of the Imperial family. At the same time, the followers of these princesses being Mantchous, they are subjected to a system of strict and constant espionage; and their submission is further purchased, by giving their tribute-bearers presents of ten times the value of the tribute they are required to pay.—Soungaria, the ancient country of the Soungar Kalmucks or Eluths, is also under military rule, the former inhabitants having been entirely driven out, and the province re-peopled by Mantchou, Chinese, and Mongol troops and convicts. It includes all the cantons on the north of the Celestial mountains, except Barkoul and Oroumchi, which are attached to the

Chinese province Kansuh.—Eastern Turkestan is regulated by native Mohammedan nobles and officers, under the direction of military residents, who are subordinate to the Tseangkeun or General of Ele. It includes seven Mohammedan cantons, and is comprised with Soungaria in the government of Ele.—Thibet is governed by the Dalia lama, the Banjin lama (or Banchen Erdeni), and other ecclesiastics, under the direction of two residents, selected from among the secondary officers of the Imperial cabinet, called *Nuy-ko Heo-sze*.—The administration of all these territories is directed by the *Le-fan-yuen* or Tribunal for the Colonies, at Peking, which is always superintended by one of the chief ministers of the Cabinet.

MONGOLIA is the first in order of the Colonies. It is an elevated tract of country, situated on the north of China proper, the northeast of Thibet, and the south of the Altai mountains, which separate it from Siberia. Its eastern boundary is Mantchouria, and its western the government of Ele, and part of the province Kansuh.

The principal divisions of Mongolia are four.—1. Inner or southern Mongolia, situated to the southeast of the great desert of Cobi—on the north of China and west of Mantchouria.—2. Outer Mongolia or the Kalkas, on the north of Cobi and the south of the Altai mountains—extending from the Khingan chain, on the frontiers of Mantchouria, to the foot of the Celestial mountains.—3. The country about Tsinghae or Kokonor, between Kansuh, Sze-chuen, and Thibet.—And 4. The dependencies of Ouliasoutai, situated on the north of the westward Kalkas and of the Chamar branch of the Altai mountains, and watered by the river Irtish.

Inner Mongolia comprises twenty-four *Amaks*, or tribes, viz.—On the east near Mantchouria, Kortchin, Tehalait, Tourbed, Korlos, Aokhan, Naiman, Barin, Tcharot, Arou-kortchin, and Oniot—on the south near China, Ketchikten, Kalka (left wing), Karatchin, and Toumet—in the central steppes, Outchoumoutchin, Haotchit, Sounite, Abahai, and Abahanar—on the west near Shense, Sze-tsze poolo or Durban keouket, Maomingan, Orat, Kalka (right wing), and Ortous. These tribes are divided into forty-nine standards, in Chinese called *ke*, and in Mongol *khochoun*; which generally include about 2,000 families or under, and are commanded by hereditary princes, who add to their Chinese titles the epithet Dzassak or Tchassak. The twenty-four tribes are arranged into six *chulkans* or corps. The principal tribes are the Kortchin which has six standards, and the Ortous which includes seven standards. The other tribes have mostly but one or two standards. The Tsakhar or Chahar, and Bargou tribes, and the tribe of Toumet of Koukou photo or Kwei-hwa-ching, on the south, are not included in the twenty-four tribes of Inner Mongolia, but are separately governed, the two former by a Tootung, and the latter by a Tseangkeun, residing at Suy-yuen-ching.

Outer Mongolia, on the north of Cobi, consists of four Kalka tribes, ruled by the same number of princes, viz. Touchaytou khan, Sain-noin, Tsetsen khan, and Tchassaktou khan. The total number of standards subject to these princes are eighty-six. The territory which they occupy is divided into four *loo*, or provinces; Touchaytou khan occupies the northern *loo*, Sainnoin the central, Tsetsen khan the eastern, and Tchassaktou khan the western.

Round Tsing-hae or Kokonor dwell some small tribes of Hoshots, Choros, Khoits, Tourgouths, and Kalkas, divided into twenty-nine standards. These are governed by a Tseangkeun or General, who resides at Se-ning-foo in Kansuh. There are also ten tribes of Eluths, Tourgouths, Tourbeths, and Hoshots, scattered over the country, from Kokonor to the Teen-shan and the region of Altai. They comprehend thirty-four standards.

Ouliasoutai and its dependencies, Kobdo (or Gobdo), and the Tangnoo Oulianghai, are governed by the General of the army of observation on the Russian frontier, who resides at the city of Ouliasoutai, between the Kalka tribes of Sainnoin and Tchassaktou khan. Kobdo comprises eleven tribes, divided into thirty-one standards. The Oulianghai tribes are scattered over more than one province: those of the Tangnoo mountains, belonging to Ouliasoutai, are subjected to twenty-five military officers called *Tso-lings*. The other Oulianghai tribes have twenty-one *Tso-lings*.

The Rivers of Mongolia are numerous, chiefly in the north. The principal are the Keroulun, the Onon, the Selenga, the Orkhon, and the Tola, in the Kalkas: the south is partly watered by the Leaou-ho of Mantchouria, and the Yellow river of China: and the northwest by the Irtish and several minor streams. The Keroulun and the Onon rise, not far from each other, on the south of the Kenteh hills, between the Touchaytou and Tsetsen (or Chaychin) khanats. They both take a northeast course and enter the Mantchou province Hih-lung-keang, where they meet, the Onon, having previously received the name of Hih-lung-keang or Amour. The Selenga commences at the junction of two smaller streams, which have their source in the Esun-Toulankhara hills, between Sainnoin and Tchassaktou khan. It then flows easterly into the Touchaytou khanat, where it joins the Orkhon. This latter rises southeast of the Khangai mountains, on the borders of Cobi, in the Sainnoin principedom. It enters the Touchaytou khanat in a northeast direction, and meeting the Selenga, flows with it into the Tseteh, which discharges itself into the lake Baikal.—The Tola rises in the Kenteh hills, between the Tsetsen and Touchaytou khanats, and flows first south, then west, and finally north, until it falls into the Orkhon.

In the south, the Leaon-ho rises between the tribes of Abahai, Abahanar, and Barin, where it bears the name of Sharamouren or Yellow river; and flows eastward till it enters the province of Shing-king, when it takes a

southern course, towards the sea.—The Irtish rises in Kobdo or the region of Altai, and after passing through the Tsaesang or Zaisan-nor, takes a northern direction into the territory of the Hassacks or Kirghis, whence it enters Siberia. The whole of this region is copiously watered by numerous rivers.—The region of Tsing-hae or Kokonor, a country fertile in springs, gives rise to several of the principal rivers, both of China and Thibet.

The Lakes of Mongolia are many and large. The chief is the Kokonor (in Chinese Tsing-hae, 'the azure sea'), situated in the region so named, on the east of Kansuh. In the same region are the Oling and Chaling (or Sing-hu-hae, 'sea of constellations'), at the source of the Yellow river; and other lakes of inferior note.—Inner Mongolia has no lakes of any importance, and those of the Kalkas are small; but Kobdo is a country of lakes, as well as of mountains. The principal are the Upusa-nor and Altai-nor on the east, the Alak-nor on the south, and the Tsaesang or Zaisan-nor on the northwest, between Kobdo and the government of Ele.

The Mountains of Mongolia are the Altai chain on the north, separating Mongolia from Siberia, and several smaller chains, which may be considered as branches of the great Altai range or system. The system of the Altai, as it is designated by Humboldt, encompasses the sources of the Irtish, and stretches north-westward on the right bank of that river, where it has been erroneously denominated Bogdo. Thence it extends eastward, along the northern frontier of Mongolia, receiving first the name of Tangnoo, and afterwards that of the Sayanian mountains. From Mongolia it stretches into Manchouria, where, under the name of Ming-an-ling, or the Daourian chain, it joins the great Yablonoi-khrebet. The mean latitude of its course is from 50 to 51 1-2 degrees. In Tangnoo Oulianghai the Altai chain divides into two branches, which afterwards re-unite; the range of Tangnoo bounding the south, in a straight line, and the other range (which has several different names) forming a simicircle on the east, west, and north of Oulianghai.—In the Kalkas several branches diverge from the main range of Altai, in a southern direction. Of these, the Kenteh and Khangai are the chief. The Kenteh is a small but lofty chain, which approaches the two ranges of Altai and Khingan, between the khanats of Touchaytoo and Tsetsen, and thence extends south-westward almost to Cobi. The rivers Keroulun and Onon have their sources on the eastern side of the Kenteh hills.—The Khangai, which surrounds the sources of the Orkhon and Tamir, is also a branching off of the Altai; it extends eastward to the Kenteh hills, and north-westward into Siberia.—The Khingan, in the khanat of Tsetsen, stretches from the southern frontier of the Kalkas, where it terminates in the sandy desert, to the borders of Russia, where it is connected with the Altai mountains.—The mountains in the country of the Hassacks are not a continuation of the Altai chain, but an unconnected range of low hills; nor do they

extend to the Ural mountains, as sometimes represented.

The chain of mountains stretching through Inner Mongolia, from the borders of Shense into Manchouria, called in Chinese maps the Soyortsi, approaches the Khingan on the north of Cobi. This chain is also called Sialkoi.

In Kokonor, the Kwan-lun or Koulkun runs nearly east and west, connecting itself with the Belour or Tsung-ling mountains in one direction, and passing the sources of the Yellow river into the province of Shense, in the other. It lies to the south of Khoten and the north of Thibet and Ladak, and is otherwise called the Nan-shan or southern mountains.—The other mountains of Kokonor consist rather of numerous clusters than of a continuous chain.

THE GOVERNMENT OF ELE includes Soungaria and Eastern Turkestan, which are separated from each other by the chain of Teen-shan. Its boundary on the north is the Altai chain, which divides Soungaria from the territory of the Hassacks or Kirghis of Independent Tartary—the Chamar mountains and the river Irtish, on the northeast, separate it from Mongolia—on the east, an imaginary line divides between the Ele government and those parts of Soungaria and Turkestan which have been attached to China—the Kwan-lun mountains and desert of Cobi, on the south, separate Turkestan from Thibet—and on the west, the Belour mountains divide it from the independent tribes of Bukharia. On the side of the Hassacks or Kirghis, Ele is entirely open.

The city of Ele, or Hwuy-yuen-ching, was formerly the capital of the Soungars, when their state was powerful, and possessed dominion over Turkestan. It still retains its rank, being the seat of the Tseangkeun or general, who has the chief authority of the whole government of Ele. Secondary, but not wholly subordinate, to him, are military residents of considerable rank, in each canton and principal city; and these delegate their authority,—in Soungaria, to inferior military officers, and in Turkestan, to native officers called Begs.

The Soungarian, or northern portion of the government, is of small extent, including only three cantons, viz. Ele (or Ili) in the west, Tarbagatai in the north, and Kour-kharaousou between Ele and Oroumtchi. The cantons of Barkoul and Oroumtchi, with their dependencies, were attached by Keenlung to Kansuh province, Barkoul receiving the name of Chin-se-foo, and Oroumtchi that of Teih-hwa-chow. All these cantons are occupied chiefly by resident soldiery, that is, by soldiers who are settled down on the soil, with their families, the sons being required to inherit their fathers' profession together with their lands. These are descendants of Manchous, Chinese, Solons, Chahars, Eluths, and others, removed from their respective countries, at the period when Soungaria was depopulated by Keen-lung. There are likewise other troops, stationed in the country for limited periods; also, convicts transported from all

the provinces of China and Manchouria; tribes of Hassacks, Tougouths, &c.; and Chinese colonists.

Eastern Turkestan, or Little Bukharia, the territory of "the eight Mohammedan cities," was subdued by the Emperor Keenlung, in 1758, shortly after his final conquest of Soungaria. He named it Sin-keang, the country of the new frontier. It was formerly possessed by the Ouiqours, an ancient Turkish race: other tribes of Turkish origin occupied the country after them, and still exist in the cantons of Hami and Tourfan. The eight cities of Turkestan are now indeed occupied by *Sarti* or Bukharians, of Persian origin; but these are not the original inhabitants of the country; and therefore Turkestan seems a more appropriate name for the whole region, than Little Bukharia, by which name it is generally known in Europe.

That part of Turkestan which belongs to the government of Ele contains seven cantons: the city of Yingkeshar, depending on Cashgar, being added to the number of chief cities of the cantons, completes the sum of "eight Mohammedan cities," subdued by the Emperor Keenlung. These are, Harashar, Koutchay, Aksou, Oushi, Cashgar, Yingkeshar, Yerkiang or Yarkand, and Khoten. Hami and Tourfan (with Pitshan), on the west of these, submitted at a much earlier period, and were united to Barkoul or Chin-se-foo; being suffered, however, to retain the native feudal form of government. Until the last insurrection in 1830-1831, Cashgar was the chief of these cities, but Yerkiang has now taken its place, being considered a better situation for the general superintendence of the other cities, and less exposed to the incursions of foreign tribes. Turkestan, like Soungaria, includes several tribes of Tougouths, Eluths, &c.; these are for the most part Mongols, who in time of war emigrated to Russia, but on the restoration of peace returned and submitted to China.

The *Rivers* of Soungaria and Turkestan are neither numerous nor large. In Soungaria the principal is the Ele, which rises in the Teen-shan, and passing the city of Ele, runs northward into the territory of the Hassacks, where it discharges itself into the Balkashi-nor.—In Turkestan the chief rivers are—the Tarim, which rising in the western frontier, runs eastward into Lob-nor; the Cashgar, Yerkiang, and Khoten rivers, which rise in the west and south, and flow into the Tarim; and the Tchooltoos, which has its source in the Teen-shan, and flows south-eastward, into the Posteng-nor, at Harashar. The Yuh-lung-hash and Khara-hash, branches of the Khoten river, possess large quantities of beautiful jade stone. The rivers of Turkestan have in general an eastern course, those of Soungaria a northwestern; but the mountain streams of the Teen-shan, in Kour-khara-ousou and Oroumchi run due north, into an extensive marsh, called Wei-hoo, the reed-lake, so named because of its being overgrown with reeds.

The *Lakes* of Soungaria are the Hasalbash, and Zaisan, on the borders of Kobdo; and the

Alak-tugal and Timourtou on the Hassack frontier. The lake Balkash is a little to the west of the government of Ele, in the territory of the Hassacks.—The two principal lakes of Turkestan are the Lob-nor and Posteng-nor, on the south of Harashar and Tourfan.

The *Mountains* of Soungaria and Turkestan are the Teen-shan or Celestial mountains, and the Belour-tagh, called in Chinese the Tsungling or onion mountains. The Teen-shan range commences a little to the northeast of Hami; Humboldt, however, supposes a chain of mountains in Mongolia, north of the Ortous tribes, to be a continuation of it, to the eastward. From Hami the chain runs westward, in the parallel of 42 degrees north, separating the whole of Soungaria from Turkestan. It then enters Great Bukharia, and turns to the south, where it is lost in countries unknown to the Chinese. Many mountains of this chain are very remarkable: the most so is the formidable glacier of Mousar dabahn, between Ele and Aksou, which is very minutely described by Timkowski, in his *Travels of the Russian mission to China*. Some of these mountains have anciently been the craters of volcanoes, as appears from old Chinese books, quoted by M. Remusat and Klaproth.—The Bolor or Belour tagh runs north and south, from the Nan-shan or Kwanlung to the Teen-shan, being broken only on the north, by the Cashgar dabahn, on the side of the foreign principedom of Antchien or Andzjan.

The sandy desert of *Cobi* is a striking feature in the geography of Mongolia and Turkestan. It commences in the eastern frontier of Mongolia, and stretches southwestward to the farther frontier of Turkestan, separating northern from southern Mongolia, and bounding on the north the whole of Kokonor and Thibet. On the east of Turkestan, the desert widens considerably, and though broken by some extensive oases, sends forth a long branch towards the northwest, as far almost as Kobdo. To the north of Koko-nor it assumes its most terrific appearance, being covered with a semi-transparent stone, and rendered insufferably hot, by the constant reflection of the sun's rays, from numerous mountains of sand. On the south of Tourfan and Harashar, the country is comparatively fertile and pleasant, but uninhabited. Towards Yerkiang and Khoten, Cobi gradually terminates.

The *soil* of Turkestan is very fertile, and affords abundant pasture, particularly in the cantons of Harashar and Aksou. Soungaria is more mountainous and barren. In Yerkiang, there are hills composed entirely of jade stone, but the best kind is found on rocky projections and the summits of mountains. The Belour mountains abound in rubies, lazulite, and turquoise. And Turkestan affords considerable quantities of copper, salt-petre, and sulphur: the former is coined at Oushi; and the latter two are sent to Ele, to be made into gunpowder.

[To be continued.]

American Board of Commissioners for Foreign Missions.

MISSION TO THE MAHRATTAS.

THE mission heretofore called the "Bombay mission," being no longer restricted to Bombay and its vicinity, but extended into the interior of the Mahratta country, will hereafter be called by a name more expressive of its real character—the *Mahratta mission, or Mission to the Mahrattas*. Bombay is one of the stations occupied by this mission; Ahmednuggur is another. A small map of this field, with a particular description, will be inserted in a future number.

RECENT INTELLIGENCE.

MEDITERRANEAN.—Mr. Whiting and wife, of the mission to Syria, were at Smyrna in December, having come to that place from Constantinople with the hope of meeting Mr. and Mrs. Smith there, and accompanying them to Beyroot. Mr. Smith was expected, however, to go from Malta by way of Alexandria. Mr. and Mrs. Perkins had gone directly from Malta to Constantinople. On the 25th of November, Messrs. Temple and Hallock were on the point of leaving Malta, with their families, and with the printing establishment, for Smyrna.

CEYLON.—The church at Tillipally was set on fire by an incendiary on the 11th of August, and all consumed except the walls. Nearly all the Tamul^a books and tracts belonging to the station, were also destroyed. The loss of property to the mission was estimated at not less than 600 dollars. There was besides, the inconvenience of being deprived of a church at a station where the congregation is large.

Mr. Winslow was at Calcutta in October, with his own three children and seven others belonging to the mission, on his way to this country—agreeably to an arrangement previously assented to by the Prudential Committee. He is expected to return to the field of his missionary labors. The plan, according to which the children of missionaries in Ceylon may be sent to this country for education, received the sanction of the Board in the year 1830, and was published, together with the reasons in favor of it, at pp. 24—28 of *Missionary Herald* vol. xxvii, for 1831. The children must of course be supported, if they remain in Ceylon; and it is not expected that

their return will subject the Board to additional expense on their account.

Messrs. Athorp, Hoisington, Hutchings, and Todd, and Dr. Ward, who sailed from Boston, with their wives, in the ship *Israel* July 1st, arrived at Madras on the 12th of October. This fact was communicated by Mr. Winslow.

BOMBAY.—Mrs. Stone, the wife of Rev. Cyrus Stone, died at Bombay on the 7th of July. Her disease was an affection of the liver. Intelligence of this afflictive event was sent from Calcutta, but no particulars account has yet been received.

SIAM.—No intelligence has yet been received of the arrival of Messrs. Johnson and Robinson at Bancok.—The United States ship *Peacock*, with Mr. Roberts, a special agent of the United States government, on board, was there from the 18th of February to April 7th, 1833, during which time a commercial treaty was made with the Siamese government. The ship had previously visited Cochin-China, and remained about a month at the port of Phuyen, but without affecting a treaty with the government of that country.

CHINA MISSION.—The ship *Morrison*, with the Rev. Ira Tracy and Mr. Samuel Wells Williams on board, arrived at Canton on the 17th of October.

SANDWICH ISLANDS.—Intelligence from the mission has been received, by way of Mexico, as late as October 16th. The *Hellespont* and *Lagoda*, having supplies for the mission, had arrived safely. The health of Mr. Fuller, one of the printers to the mission, had failed, but there appears to have been no death. The king attended church on the Sabbath previous to the latest date, just after completing a tour around the island of Oahu, and was on friendly terms with the mission.

WASHINGTON ISLANDS.—An account of the establishment of a mission at these islands was given in the last number, pp. 85—91. Mr. Bingham has forwarded a number of extracts from letters received at Honolulu from Messrs. Alexander, Armstrong, and Parker. A few will be here inserted.

The Marquesians are naturally a fine race of people. Their form and physiognomy

please me better than any Polynesians I have seen yet. Their minds seem to be keen and active and independent, though they are filled with all manner of iniquity. There appears to be but little subordination amongst them. Every man is his own master, and you would have been astonished to see how independently the naked creatures would strut about our vessel, as though it all belonged to them. Many of the women are quite handsome, and so the men might be, if they were not so much tatooed. From what I have seen, I do not think they are so filthy in their habits, or houses, as the Sandwich or the Society islanders. When the women pretend to dress, they can do it with considerable taste.—*Mr. Armstrong.*

A king of the gods in this bay is now lying very ill, at whose death human sacrifices will undoubtedly be offered. Two weeks ago, when serious apprehensions of his death were entertained, an assault was made on the Taipis, and several were killed.—*Mr. Alexander.*

The heat is very oppressive in the middle of the day. The thermometer commonly rises to about 85 degrees, and at night falls to 76 or 77. This is not higher than it was at Honolulu at the same time. It has repeatedly risen to 87 degrees here, this summer past, and now stands at 80 degrees at half past ten o'clock, P. M.—*Mr. Armstrong.*

The foreigners are quite pleased with our coming. Some of them intended to have left the islands as soon as possible, had we not arrived, owing to their fears of being killed.—*Mr. Armstrong.*

We staid on board the brig five days after we came to anchor, as we were obliged to work some days on our houses before we could go into them. We have now each of us a little room about twelve feet each way, and a store-house in one end of the building. We shall live here only a few months until we can build native houses. In residing here, we shall feel ourselves safe only as we have divine protection. The different tribes are constantly at war with each other. We hope to have the prayers of all God's children at the Sandwich islands. Remember us, dear Sir, and the cause of our Savior in these dark islands.—*Mr. Parker.*

I will here add, on the authority of Mr. Smith, a passenger with them from America, and from this place to Tahiti, that Mr. Ormond is designated by the missionaries of the Georgian and Society islands, to make a tour soon from Tahiti to their out-stations, and will expect to visit our brethren at Nuu-hiva, in the course of three or four months. This will be a very kind arrangement, in case they should be in distress. A number of ships may probably touch there in the course of six months, from which they can get supplies or aid, if they be in need.

We have prayed, that if the Lord would not go up with them, he would hedge up their path so that they could not go. But he has opened the way for their entrance there, and will he not be with them? Will he not hear their prayers and ours? Will not that nation be

given to Christ? It will. The harvest will be gathered there, though the seed should be nourished by the blood of martyrs, and some of our beloved brothers and sisters should early fall a sacrifice to the zeal with which they have gone up single-handed into that camp of uncircumcised Philistines. Should not one be left to preach and plead, the Author of the gospel will not fail nor be discouraged till he hath set judgment in the earth, and the isles shall wait for his laws.

The old friendly chief Hape is quite ill, and will not perhaps continue long. His early death may be unfavorable to the anticipated early success of our brethren. But God, in whose cause they are engaged, will take care of that. The youthful Moane (or Hemoane) may make a better ruler soon than he. We should not trust in princes. The King of Zion alone is worthy of our confidence. In him let the churches trust.—*Mr. Bingham.*

Mr. Armstrong, in a letter to one of the Secretaries of the Board, just before leaving the Sandwich islands, thus entreats for the prayers of all the saints in Christ Jesus.

Now, dear brother, when you and our fellow Christians in the United States hear, that we, your weak and unworthy servants, have gone to publish the great salvation in that land where the prince of darkness now reigns—that land where licentiousness, theft, and treachery, cannibalism, war, and murder are not even regarded as crimes; where conscience lies prostrate, and virtue is unknown; and, above all, a land on which one ray of the light which came down from above has never shone;—will it not stimulate you and them to increased prayer and effort for the success of our cause? I never felt more the need of the prayers of Christians than I now do. What is to be our lot among a people, where passions are uncontrolled by principle, and who drink in iniquity like water, we know not, neither should we be anxious to know; for if, in answer to the prayers of Christians, the Savior's presence and blessing be with us, we have nothing to fear. Darkness will become light and crooked places smooth before us. Difficulties will meet us, and dangers may threaten us, but if the Savior's spirit and presence be with us, so that our faith be strong, and our zeal fervent, we shall have strength to overcome the one, and courage to face the other. The longer I live, and the more I learn of the wisdom and glory of the gospel, as well as the opposition of a fallen world to its divine principles, the more I feel the necessity of an unwavering, living, active faith in the promise and grace of the Savior. O what are we vessels of clay, worms of the dust, shadows, flowers that quickly fade, without assurance of aid from on high in our arduous and responsible work. We are withered branches, that have no strength or life. In going to a perfectly heathen land, I do not fear so much outward difficulty and trials, as I do an evil heart of unbelief, that wanders from God, the

Fountain of living waters, and lies within me cold and dead. When my heart sweetly and confidently rests on the promises "none of these things move me, neither count I my life dear to me." May the churches, then, pray for you and us, that our faith fail not. I cannot but hope, and shall expect, that when Christians at home hear that we are attempting to make new inroads upon the empire of darkness, and to give the heathen to the Savior for his inheritance, it will arouse them, cause them to enlarge their hearts, and excite them to pray for our welfare and success.

CHEROKEES.—The translation of the Acts of the Apostles has been completed by Mr. Worcester and Mr. Boudinot, and the work printed, consisting of 124 small pages.

Considerable progress has been made in translating the gospel of John into the same language.

ORDINATION.

REV. SEDOL B. MUNGER was ordained as a missionary of the Board to the heathen, at Bristol, Vermont, February 12th. The sermon was preached by the Rev. T. A. Merrill, of Middlebury, from Psalms li, 12, 13.

OBITUARY.

MR. MATTHIAS JOSLYN, an assistant missionary of the Board, was removed by death, on the 21st of November. Mr. Joslyn was a native of Waitsfield, in the state of Vermont, and was appointed a teacher in connection with the Choctaw mission, in August, 1830; and during the following autumn, proceeded to the field of his labor by the way of New Orleans. He had the charge of the boys' school at Mayhew, from the time of his arrival among the Choctaws till the suspension of the school, occasioned by arrangements for removing the tribe to the new country assigned them on the west of the Mississippi river, in the spring of 1832, when he returned to New England. After remaining with his friends till the following autumn, and having entered into the marriage state, he again proceeded to the Indian country, and took up his residence at Dwight, among the Arkansas Cherokees, until the way should be opened for him to resume his labors as teacher among the Choctaws in that vicinity. When he was nearly ready to enter the contemplated field, he was removed from his earthly labors, after a severe sickness of eleven days. "His state of mind," says a missionary, "previous to his death was very happy. He has left consoling evidence that he has gone to

inherit those mansions which Jesus has prepared for redeemed souls."

FORMATION OF AUXILIARIES.

INDIANA.—An Auxiliary has been organized in the Crawfordsville Presbytery, the first annual meeting of which was held on the 4th of October. It is the intention of the Presbytery to have the subject of missions to the heathen presented to all their churches during the current winter. The officers of the auxiliary are—James A. Carnahan, *President*; John S. Thomson, *Secretary*; Martin M. Post, *Treasurer*.

MAINE.—The Kennebec Conference of Churches was organized into an Auxiliary to the Board, at its meeting in September 26th, 1833.—Rev. Benjamin Tappan, Augusta, *Secretary*; Bartholomew Nason, Augusta, *Treasurer*.

KENTUCKY.—At a meeting held, pursuant to previous notice, at Lexington, Ky. in the First Presbyterian Church, February 3, 1834, after statements from the Rev. Mr. Bullard, General Agent of the A. B. C. F. M. for the Western States, a State Foreign Missionary Society was formed, denominated *The Auxiliary Foreign Missionary Society of Kentucky*; "the sole object" of the society to be, "to raise funds in aid of the missions under the patronage of the A. B. C. F. M."—Rev. J. C. Young, *President*; William A. Leavy, William Richardson, J. M. McCalla, and J. L. Tracy, *Vice Presidents*; Rev. J. D. Paxton, *Corresponding Secretary*; A. T. Skilman, *Treasurer*.

ANNIVERSARIES OF AUXILIARIES.

NEW YORK.—The *Auxiliary of New York City and Brooklyn* held its 7th annual meeting in Masonic Hall, Z. Lewis, Esq. the president of the Society in the chair. After an address from the President, the Treasurer, W. W. Chester, Esq., presented his report, from which it appeared that the total receipts of the society during the year had been \$9,575 59. The report of the Executive Committee was read by D. E. Wheeler, Esq., the Secretary, after which resolutions were offered and addresses made by Mr. Greene, one of the Secretaries of the A. B. C. F. M., Rev. Dr. Matthews, Chancellor of the University of New York, and Rev. C. Eddy, Agent of the Board for the State of New York.

CONNECTICUT.—The *Western Auxiliary of Fairfield County*, held its 9th annual meeting at Ridgefield, October 8th. The reports of the Treasurer and Executive Committee were presented, and addresses made by Rev. Messrs. C. G. Selleck, C. Wilcox, and T. Smith. From the reports it appeared, that the resolution, adopted by the auxiliary at its previous meeting, pledging the society to raise \$1,000, had been redeemed; \$1,375 having been contributed; which exceeds the contributions of any previous year, by about \$730.—Rev. Daniel Smith, Stamford, *President*; Rev.

Theophilus Smith, New Canaan, Secretary; Matthew Marvin, Esq. Wilton, Treasurer.

The Auxiliary of Windham County North held its 9th annual meeting at Pomfret, September 25th. The usual reports were read, and the meeting was addressed by the Rev. Mr. Chickering, of Bolton, Mass., who was present as a deputation from the Board.—Rev. Daniel Dow, President; Rev. George J. Tilletson, Brooklyn, Secretary; Dea. Job Williams, Pomfret, Treasurer.

The Auxiliary of Windham County South held its 9th annual meeting at Ashford, September 26th. After the reading of the annual reports, the Rev. Mr. Chickering, of Bolton, Mass., delegated from the Board, addressed the meeting. After remarks from other gentlemen, a resolution was passed, to make up by an extra effort a deficiency of one hundred dollars in the receipts of the past year, and to raise for the next year seven hundred dollars, being one hundred more than the usual sum.—Rev. Asa King, President; Rev. Anson S. Atwood, Mansfield, Secretary; Salmon Storrs, Esq., Mansfield, Treasurer.

The Auxiliary of Norwich and Vicinity held its 10th annual meeting in the Rev. Mr. Dickinson's church, October 1st. The meeting was addressed by the Rev. Mr. Chickering, of Bolton, Mass., delegate from the Board, and by Rev. Mr. Strong, of Colchester, and Messrs. C. W. Rockwell and W. C. Gilman, of Norwich.—Rev. Dr. Nott, Franklin, President; Rev. Mr. Hyde, Norwich, Secretary.

The Auxiliary of New London and Vicinity held its 10th annual meeting at New London, October 2d. The meeting was addressed by the Rev. J. W. Chickering, from Massachusetts, present as a deputation from the Board, and by the Rev. Mr. Carroll, of Brooklyn, N. Y.

The Auxiliary of Middletown and Vicinity held its 10th annual meeting in Rev. Mr. Crane's church, Sabbath evening, October 6th. Addresses were made, after the reading of the usual reports, by the Rev. Mr. Chickering, deputation from the Board, and the Rev. W. H. Beecher.—Rev. J. R. Crane, President; Richard Rand, Esq., Middletown, Secretary.

The Auxiliary of New Haven County West held its ninth annual meeting at Derby, October 11th. The annual reports were presented, and the meeting addressed by the Rev. Mr. Chickering, of Bolton, Mass., as a deputation from the Board.

The Auxiliary of Fairfield County East was held at Stratford, October 15th. The usual reports were read, and the meeting addressed by the Rev. Mr. Chickering, delegate from the Board, and by several gentlemen of the society.—Rev. Thomas Punderson, President; Rev. J. Blatchford, Bridgeport, Secretary; Mr. Sylvanus Sterling, Bridgeport, Treasurer.

The 22d annual meeting of the Auxiliary of Litchfield County was held at Litchfield, February 12th. The Treasurer's report showed

that the receipts of the society during the past year had been, including the collection of \$133 at the meeting, \$3,471. Some towns were not reported. A very large audience was addressed by Dea. Pierpont, of Litchfield, Richard Smith, Esq., of Sharon, Rev. Mr. Powers, of Goshen, and Rev. Mr. Bardwell, General Agent of the Board for New England.—Hon. John Cotton Smith, Sharon, President; Rev. Epaphras Goodman, Torrington, Secretary; Mr. Charles L. Webb, Litchfield, Treasurer.

Donations,

FROM FEBRUARY 11TH, TO MARCH 10TH,
INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Central aux. so. of Western New York,</i>		
Rev. A. D. Eddy, Tr.	500 00	
<i>Cumberland co. Mo. W. C. Mitchell, Tr.</i>		
Baldwin, Fem. Jews so.	2 00	
Brunswick, Mon. con.	132 37	
Cumberland, Juv. asso. 6,50; mon.		
con. 12 50;	20 00	
Durham, La.	6 00	
Gorham, Juv. hea. sch. so.	5 44	
Minot, La.	16 76	
North Yarmouth, Mon. con. in		
2d par.	16 87	
Otisfield, A female,	1 00	
Portland, Mon. con. in 2d, 3d, and		
High-st. chs. 186; la. 49; S. P.		
contrib. 1,64; Rev. E. K. I.	237 64	
Pownal, Gent. 12; la. 19; thanksg.		
contrib. 11; mon. con. 3;	45 00	
	483 08	
Ded. c. note,	5 00—478 08	
<i>Essex co. N. J., T. Frelinghuysen, Tr.</i>	24 78	
<i>Franklin co. Vt. H. Jones, Tr.</i>		
East Berkshire, J. Sampson, for		
miss. to Flat head Indians, 9,25;		
asso. 7,50;	16 75	
Essex, A widow,	5 00	
Montgomery, Asso.	13 50	
St. Albans, Mon. con.	3 74—38 99	
<i>Greene co. N. Y. Rev. Dr. Porter, Tr.</i>		
Catskill, Mrs. S. Benton, 10; Mrs.		
S. Collins, 5; Miss R. Collins,		
5; a widow's mite, 50c. dona. 13;	33 50	
Coxsackie, Mrs. CATHARINE VAN		
DYCK, which constitutes her		
an Honorary Member of the		
Board,	100 00—133 50	
<i>Hillsboro' co. N. H., R. Boylston, Tr.</i>		
Antrim, Gent. 31,25; la. 22,21;	53 46	
Dunstable, La. 94,18; mon. con.		
85,72; (of which to constitute		
SAMUEL SHEPARD an Honorary		
Member of the Board, 100;)		
gent. 23,75;	203 65	
Francetown, Gent. 52,37; mon.		
con. 8,70;	61 07	
Goffstown, La. read. and benev.		
so. for David Stewell in Ceylon,		
Hollis, Mon. con.	20 00	
Lyndeboro, Gent. 50,57; la. 27;	55 54	
	77 57—471 29	
<i>Litchfield co. Ct. C. L. Webb, Tr.</i>		
(of which fr. Harwington, JOHN		
SCOVILLE, which constitutes		
him an Honorary Member of		
the Board, 100; ded. am't prev.		
rec'd, 50; Litchfield, B. Tall-		
adge, to constitute the Rev.		
JAMES F. WARNER of Litch-		
field South Farms an Honorary		

Member of the Board, 50; North Canaan, Coll. and mon. con. to constitute the Rev. HENRY H. WOODBRIDGE an Honorary Member of the Board, 50; South Cornwall, Coll. to constitute the Rev. W. W. ANDREWS an Honorary Mem- ber of the Board, 50;			II. VARIOUS COLLECTIONS AND DONA- TIONS.	
<i>Mackinaw, M. T.</i> , W. Mitchell, Tr. <i>Merrimack co.</i> N. H., S. Evans, Tr. Concord, Gent. Pembroke, Gent. 17,57; la. 18,21; Warner, Gent. 6,97; la. 6,46;			<i>Albany, N. Y.</i> 4th presb. chh. 138,32; coll. in 2d presb. chh. after sermon by Rev. C. Eddy, 331,78; mon. con. in do. 45,28;	555 38
<i>New Haven city</i> , Ct. C. J. Salter, Tr. 1st cong. so. 198,23; Feb. mon. con. in 1st, 2d and 3d cong. chhs. 25,42; av. of cross, found by Mrs. D. 1,75;			<i>Alleghanytown, Pa.</i> Sab. sch. chil. 2,22; sab. sch. con. for Bombay miss. 5,10; Mr. S. 50c.	7 82
<i>New York city and Brooklyn</i> , W. W. Chester, Tr. <i>Oneida co.</i> N. Y., A. Thomas, Tr. Augusta, Fem. miss. so. Camden, Cong. so. mon. con. 14; fem. miss. so. 23;	3,442 17	136 00	<i>Ankerst, Ms.</i> Mon. con. in 1st par.	50 00
<i>Clinton, Young la.</i> benev. so. of domes. sem.	71 10		<i>Andes, N. Y.</i> Mon. con. in presb. chh.	10 00
<i>Gainesville and Castile</i> , Holland Patent, Mon. con. to con- stitute the Rev. STEPHEN W. BURRITT an Honorary Member of the Board,	35 78		<i>Ballston, N. Y.</i> Presb. chh. (of which to constitute the Rev. ERASMIUS D. Mc MASTERS an Honorary Member of the Board, 50);	110 00
<i>Johnstown, Sab. sch. teachers and scholars.</i>	13 43	—120 31	<i>Bath, N. H.</i> Mon. con.	27 00
<i>Madison, Mon. con. in cong. chh.</i>	155 40		<i>Bath, Me.</i> Mon. con. in N. par. 70; contrib. after sermon by Mr. Ellingwood, 50; chil. in Miss C's sch. 50c.	130 50
<i>Mexico, Mon. con. in presb. chh.</i>	569 38		<i>Berkshire, N. Y.</i> Mon. con. in sch. dist.	17 00
<i>New Haven, Mon. con. in cong. chh.</i>	28 00		<i>Blountville, Tenn.</i> S. Rhea,	1 00
<i>Perry Centre</i> ,	37 00		<i>Bodenourt co.</i> Va. G. McDonald, for Ceylon miss.	5 50
<i>Pitcher, Mon. con.</i>	5 00		<i>Braintree, Cher. na.</i> Rev. G. S. White, 5;	
<i>Richfield, Mon. con. in cong. chh.</i>	13 54		Mr. Baxter, 2;	7 00
<i>Richland, Mon. con. 9,62; Rev. R. R. 5; Mrs. G. H. 3,50; juv. asso. 2;</i>	12 00		<i>Bridgewater West, N. J.</i> Fem. for. miss. so. for China miss.	35 00
<i>Ridgeville, Mon. con.</i>	50 00		<i>Bristol, R. I.</i> Fem. miss. so. to constitute Rev. HENRY WIGHT, D. D. an Honorary Member of the Board,	50 00
<i>Rome, Mon. con. in 1st presb. so.</i>	10 00		<i>Brookline, Ms.</i> Mon. coll. for ed. in Greece,	10 21
<i>Rutland co.</i> Vt. J. D. Butler, Tr. Benson, Gent.	14 00		<i>Canterbury, N. Y.</i> Mon. con.	14 50
<i>Brandon, Mon. con. in cong. chh.</i>	11 00		<i>Carlisle, N. Y.</i> Presb. chh.	20 50
<i>East Rutland, Gent. 29,19; mon. con. 41,82; (of which to con- stitute the Rev. WILLIAM MITCHELL an Honorary Mem- ber of the Board, 50); la. 25,45;</i>	11 25		<i>Carlisle, Pa.</i> Fem. sab. sch. in presb. chh. for support of Rev. H. R. Wilson, Jr.	42 00
<i>Middletown, Mon. con. in cong. chh.</i>	77 00		<i>Chambersburg, Pa.</i> Mrs. S. S. 5; Mrs. R. 1; sab. sch. chil. and a col'd man, 4; Mrs. K. 50c.	10 50
<i>Poultney, Cong. so.</i>	2 50		<i>Chancery, Pa.</i> Fem. asso. in presb. chh. 1st pay, for Samuel Irwin Martin in Ceylon,	20 00
<i>Wallingford, Cong. chh. mon. con. 92; gent. and la. 6;</i>	23 00		<i>Charlton, N. Y.</i> Presb. chh.	46 42
<i>Sullivan co.</i> N. H., J. Breck, Tr. Claremont, Gent. 15,66; la. 21,02; mon. con. 34,18;	20 12		<i>Cincinnati, O. La.</i> 18,19; chil. in Miss Com- stock's sch. 9;	27 12
<i>Cornish, Gent. 43,73; la. 50,03;</i>	9 00		<i>Cincinnati and vic.</i> O. By Rev. A. Bullard, Bowling Green, Sub. 26,69; Cincinnati, Mon. con. in 2d presb. chh. 7,50; Delhi, Sub. in presb. chh. 5; Frankfort, Ky. E. Brown, 5; W. D. Young, 3; Georgetown, Ky. Coll. for hea. chil. in Ceylon, 14,35; Greer's Creek chh. Ky. 5; Louisville, Ky. Mon. con. in 2d presb. chh. 50; M. D. Averill, 10; Newport, S. S. chil. for books for hea. chil. in Ceylon, 3,57; Poplar Spring, Indi. Presb. chh. 6; Rock Spring cong. 15; Salem, Ky. Mon. con. in presb. chh. 15; Salem, Indi. Indiv. 4; Versailles, Ky. Sub. 5;	
<i>North Coventry, Gent. 30; la. 37,59;</i>	15 20		<i>Cleveland, O.</i> A gentleman, by Mrs. G. Columbus, O. Friends, 14,56; chil. in sab. sch. 1,50;	175 11
<i>Somers, Gent. 50,06; la. (of which to constitute Rev. NEHEMIAH B. BEARDSLEY an Honorary Member of the Board, 50); 75,97;</i>	28 00	—232 09	<i>Cooperstown, N. Y.</i> 2d presb. chh.	5 00
<i>Windham co.</i> Ct. J. R. Flynt, Tr. Ellington, Gent. 40,70; la. 36,85;	77 55		<i>Danville, Vt.</i> Fem. asso.	16 06
<i>Gilead, Gent. 33,71; la. 34,44;</i>	58 15		<i>Essex co.</i> N. Y., T. O.	30 00
<i>Hebron, Gent. 21,75; la. 20,75;</i>	23 70		<i>Exeter, N. H.</i> Mrs. M. Dean, 12th pay. for Ward Clark Deane in Ceylon,	20 00
<i>North Coventry, Gent. 30; la. 37,59;</i>	20 37		<i>Falmouth, Me.</i> Mon. con. in 1st par.	12 00
<i>Somers, Gent. 50,06; la. (of which to constitute Rev. NEHEMIAH B. BEARDSLEY an Honorary Member of the Board, 50); 75,97;</i>	1 75		<i>Fayette co.</i> Ten. T. V. Canon,	10 00
<i>Stafford, Gent. 13,67; la. 16,33;</i>	87 14		<i>Fayetteville, Vt.</i> Mon. con.	5 50
<i>Vernon, Gent. 80,10; la. 46,20;</i>	84 19	—381 17	<i>Fishkill, N. Y.</i> La. of 1st presb. cong.	10 00
<i>Windham co.</i> Ct. J. R. Flynt, Tr. Dummerston, Sacram. coll.	25 00		<i>Frederick, Md.</i> J. W. 3; J. S. 1,50;	50 00
<i>Halifax, Gent. 6; la. 3,37;</i>	9 37		<i>Gaines, N. Y., Z. Sheldon,</i>	4 50
<i>Marlboro' Coll.</i>	15 00		<i>Geneva, N. Y.</i> Mrs. Ricord's fem. sch. for Elizabeth Thurston Ricord at Mackinaw,	5 00
<i>Mrs. W. Goodhue,</i>	1 00	—50 37	<i>Gexitto, Va.</i> La. for miss. so.	12 13
<i>Total from the above Auxiliary Societies, \$7,021 11</i>			<i>Georgetown, D. C.</i> Miss E. Dick, for support of Rev. H. Read at Ahmednugur,	8 50
			<i>Gettysburg, Pa.</i> Lutheran chh. 7,40; mon. con. in presb. chh. 10,76; indiv. 8,50;	10 00
			<i>Gochland, Va.</i> Mrs. M. Payne,	96 66
			<i>Greenfield, N. Y.</i> Presb. chh.	1 00
			<i>Greenwich, Ct.</i> Rev. I. Lewis,	13 25
			<i>Hallowell, Me.</i> La. so. for ed. in Greece,	40 00
			<i>Hanover, Va.</i> Mrs. Austin, 1,72; a little girl, 20c.	25 00
			<i>Harpersfield, N. Y.</i> A few females, 9; mon. con. 6;	1 98
			<i>Hillsboro', Illi.</i> Coll. in presb. chh.	15 00
			<i>Jaffrey, N. H.</i> Mon. con.	20 00
			<i>Jamaica, N. Y.</i> E. Wickes,	50 67
				100 00

Donations.

Jefferson, N. Y. Fem. benev. sew. so.
London, Eng. Mr. Symes, for Rev. J. King,
Louis, Va. W. Sheldon,
Lynckaw, Ms. Coll. in cong. chh.
Mackinaw, M. T. Fam. mon. con. box,
Malden, N. Y. Mon. con.
Marboro' Ms. J. Stow,
Mayfield, N. Y. 2d presb. chh. viz. J. Wood,
 10; B. Denme, 10; G. Judson, 10; indiv.
 13,07;
Mecklenburg, N. C. F. W. White,
Millerstown, Pa. Sab. coll.
Minot, Me. W. Ladd, for *William T. Ladd*,
 in Ceylon,
Monroe, M. T. Mr. Sacket,
Monson, Ms. A. W. Porter,
Montgomery co. Va. Miss L. Howe,
Moscow, N. Y. Cong. chh.
New Brunswick presb, N. J. viz. Bound
 Brook, 30; Freshold, 15; Lawrence, 52;
 Princeton, 191,94; Edge Hill sch. for *Wil-
 liam Wirt* and *Theodore Frelinghuysen* in
 Ceylon, 94; Shrewsbury, 30; Trenton,
 Fem. so. of 1st chh. which, and prev. rem.
 constitute **Rev. THOMAS McDERMOTT**
 and **Rev. GERRISH BARRETT** Honorary
 Members of the Board, 85;
New Castle presb, Pa. For support of
 Rev. P. Schneider, viz. Fagg's Manor
 cong. 97,11; Oxford, 22,89;
New Ipswich, N. H. Mon. con.
Newport, R. I. A friend,
New Vernon, N. J. Mon. con.
Newville, Pa. For. miss. so. for support of
 Rev. H. R. Wilson, Jr.
New Windsor, N. Y. Mon. con.
New York city, G. W. Strong, 10; W. Black-
 well, 5; indiv. 56c. for ed. of a boy in
 Ceylon,
Norfolk, Ct. J. Battell, 19; Mrs. Battell, 19;
Norfolk, Va. Mon. con. in presb. chh.
North Bridgewater, Ms. H. Packard, to con-
 stitute **Rev. WILLIAM THOMPSON** an Hon-
 orary Member of the Board,
Norton, Ms. Fem. mon. con.
Pastucket, Ms. Mon. con.
Peruville, N. Y. Mon. con.
Philadelphia, Pa. Juv. miss. so. in 1st
 presb. chh. for sch. in Ceylon, 68,08;
 youth's miss. so. 50;
Piney Creek, Pa. Sab. coll.
Pittsburgh, Pa. La. of 1st presb. chh.
Powhatan co. Va. A friend,
Princeton, N. J. Valley sab. sch. Lawrence-
 ville cong. 10; sem. asso. of prof. and stu-
 dents, 55,97; mon. con. 5,73;
Rensselaerville, N. Y. Presb. so.
Richmond, Va. Mrs. Converse, 10; Misses
 M. and S. Boothe, 40; to constitute **Rev.
 FRANCIS BARTLETT** of Rushville, O. an
 Honorary Member of the Board; J; 5;
Rochester, N. Y. 1st free presb. chh.
Salem, Ms. Tab. South and Howard-st. chhs.
 mon. con.
Salisbury and Amesbury, Ms. Mon. con. in
 2d cong. chh.
Sandgate, Vt. Mon. con.
Shepherdstown, Va. Mon. con.
Singing, N. Y. Miss M. M. Pierce,
South Canaan four corners, N. Y. Cong. chh.
South Reading, Ms. Mon. con.
Springfield, Ala. Four fem. friends,
St. Andrews, L. C. Mon. con. of united
 succession chh. and cong. for Ceylon miss.
Tom's Creek cong. Pa. Indiv. 22,50; sab.
 coll. 11,72;
Utica, N. Y. Indiv. for Miss Hotchkiss,
Vandalia, Ill. Coll. in presb. chh.
Watertown presb, N. Y. viz. **Adams**,
 Presb. chh. 57,53; **Alexandria**, **Flat Rock**
 chh. 2; **Antwerp**, Chh. 18,50; **Brownville**,
 Chh. 19,55; **Champion**, **Dea.** C. 5; **H.** and
C. R. 1; a child, **Sc. Evans Mills**, Chh. 75c.
Leyden, Chh. 1; **Lorain**, Chh. 10,10;
Lowville, Chh. 24,30; **Stow's Square**, Chh.
 11; **Martinsburgh**, Chh. 17,36; **Rutland**,
 Chh. 5,50; **Theresa**, Chh. 25c. **Watertown**,
 92 presb. chh. 43,35; (of which fr.

6 00	Rev. G. S. BOARDMAN, which constitutes him an Honorary Member of the Board, 50; 123,88; West Leyden, Chh. 11,13;	352 18
44 44	Webster, Ms. A friend, for the Zoolahs in E. Africa, 29	9 00
1 25	Weston, N. J. Mon. con.	6 16
17 00	Woburn, Ms. Gent. asso.	4 00
8 00	Woolbury, N. J. Chh.	12 25
43 07	York, Pa. Sab. coll. in German ref. chh. 8,83; do in Lutheran do. 3,89; Rev. Dr. C. 5; I. D. 5; M. C. 5; M. B. 3; J. B. L. 2; Dr. McL. 2; T. H. H. 2; P. H. S. 2; indiv. 6,50; m. box in Miss D's sch. 1,55; Dr. S. 5; C. A. M. 5; Rev. I. O. 5; indiv. 16,95; Rev. Dr. M. 2,50; J. E. R. 1;	81 52
2 00	Yorktown, N. Y.	12 00
3 50	Youngstown, O. Mon. con. in presb. cong.	41 40
13 00	29,40; fem. for. miss. asso. 12;	5 00
4 88	Unknown, A friend,	
200 00	Whole amount of donations acknowledged in the preceding lists, \$11,910 55.	
	III. LEGACIES.	
427 24	Barnet, Vt. Mrs. Janet Bachup, (\$150 having been received previously,) by Rev. D. Sutherland, Ex't,	200 00
190 00	Jamaica, Vt. Solomon Goodell, (\$299,30 having been received previously,) by D. Kellogg,	564 24
47 16	Liberty, O. William Stewart, by R. and E. G. Stewart, Ex't,	50 00
1 00	Middle Granville, Ms. Miss Elizabeth Atkins, to constitute Rev. SETH CHAPIN an Honorary Member of the Board, by J. Atkins, Ex't,	50 00
15 00		
60 00		
10 00		
15 56	IV. DONATIONS IN CLOTHING, &c.	
24 00		
37 37		
50 00	Brantree, Ms. Clothing, fr. char. so.	20 67
15 00	Bridport, Vt. A box, rec'd at Mackinaw.	
60 00	Cambridge, White Church and Jackson, N. Y.	
5 00	A box, rec'd at do.	
118 08	Canaan Four Corners, N. Y., A box, rec'd at do.	
7 00	Chichester, N. H., A box, fr. ladies,	13 00
27 13	Clarendon, O., A box, rec'd at Mackinaw.	
1 50	Erie, Pa. A box, fr. young misses, rec'd at do.	
71 00	Euclid, O., A barrel, fr. juv. miss. so. rec'd at do.	21 00
65 50	Farmington, O., A box, rec'd at do.	30 75
55 00	Geneva, N. Y., A box, rec'd at do.	
100 00	Grandy, Ms. A barrel, rec'd at do.	
14 71	Hartford, O. A box, fr. miss. asso. for do.	
15 00	Huntingburg, O., A box, fr. miss. so. rec'd at do.	32 58
5 00	Kingsville, O., A box, rec'd at do.	16 54
25 00	Lyme, N. H., A box, fr. T. Perkins, for Elvira	
10 00	Perkins at Harmony,	20 00
30 00	Martinsburgh, N. Y., A box, fr. chh. for La	
19 02	Pointe,	64 00
5 00	New York Mills, N. Y., A box, rec'd at Mackinaw.	
17 50	Northampton, Ms. A box, rec'd at do.	
34 22	Stockbridge, Ms. A box, fr. Miss Dewey,	
12 00	dec'd, rec'd at do.	
6 18	Utica, N. Y., A box, rec'd at do.	
	Watson, N. Y., A barrel of dried fruit,	
	rec'd at do.	
	Windend, Ct. A box, rec'd at do.	
	Unknown, Seven boxes dried fruit, clothing,	
	&c. rec'd at do.	
	The following articles are respectfully solicited from	
	Manufacturers and others.	
	Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.	
	Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.	
	Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.	
	Blankets, coverlets, sheets, &c.	
	Fulled cloth, and domestic cottons of all kinds.	

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Fullled cloth, and domestic cottons of all kinds.